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POPE PIUS XII: MARTYR FOR PEACE

Gratefully do I accept the invitation of the Editor of the Ecclesiastical Review to write about Our Holy Father on this, the Golden Jubilee of his ordination to the priesthood. And all who read will, I know, welcome my words, not by reason of him who writes, but by reason of him of whom I write—our loving and beloved Pontiff, Pope Pius XII, who even in war is ever our Pope of Peace—vital, vocal bulwark of good against evil, right against might, godliness against godlessness.

To the Holy Father, to his unfaltering fidelity to the doctrine of God and the God-man, we pay humble homage. To him who occupies the Chair of Peter, who reflects its greatness and its glory, we pay loving tribute. History will tell of the uncommon career of this uncommon man, of his rare wisdom and learning, of his valiant leadership and statesmanship. But children are less interested in the greatness and the learning of their father than in his intimate humanity and personality—and we are all his children! Thus I shall not attempt to answer the question—"What manner of Pope is this man?" but rather—"What manner of man is this Pope?": this man who for fifty years has served and sacrificed for his God and his people—and his people have ever been the poor, neglected, helpless of the earth.

In centuries past the Church had her Benedict to school the world to the glory of self-denial, her Dominic and Francis to preach the nobility of sanctity and poverty, her Thomas to teach the majesty of her truths, and her Leo to reveal to the world the dignity and the rights of man. These great leaders were raised by God to meet the challenge of their times. And today God has raised up His Pius from the Vatican hill to combat the anti-Christian spirit of materialism and hate now preying upon the minds of men, petrifying men's hearts, corrupting their souls. As lonely as his Master on Calvary, armed only with God's grace and a martyr's will, the Vicar of Christ mounts his cross to ransom with his life a sin-shackled, God-hating world, willing in the shedding of his heart's blood to become seed for the redemption and rebirth of those nations now strangling in revolt against God. And from out the eternal hills rings his clear, Christ-like voice, crying to his Heavenly Father, "Give me souls! Let others seek what they will instead of Thee, but for me nothing else doth nor shall delight me, but Thou only, my God, my Hope, my everlasting Salvation."

The whole wide world is familiar with the picture of the Pontiff's ascetic, yet commanding, figure standing midst his people in the streets of war-bombed Rome, his spiritual face aglow with the light of his sad, praying eyes piercing unto the heavens, his arms outstretched as if to encircle all the suffering peoples of the world—pleading to press them close against his own merciful heart, there, in the reflection and protection of his Master's Sacred Heart, to find rest and solace and peace. Such is the nobility and compassion of the Holy Father.

But what the whole wide world has not been privileged to see is the picture an American soldier proudly showed me, not so very long ago, a picture taken in the Vatican with the Holy Father standing surrounded by members of the Pontificial Court, Papal Masters of Ceremonies and Swiss Guards. No one is moving. A son had wished to take his father's picture with a little brownie camera—and no Pontiff ever sat for Raphael more graciously than Pius XII stood still for this G. I. Joe—because Joe was one of *this* Father's sons! Such is the charity and humility of the Holy Father.

Great in grace and virtues, precious and beloved in the eyes of God, the Holy Father is an example of human perfection, grounded in true humility, walking in love and patience, living in simple obedience to God's will. His is the inward peace that comes but to the single-hearted who fix their whole souls upon God—alive only to the will of God and the needs of his people—and *his* people are all peoples of the world. His are the labors that lay axe to the roots of vice, planting virtues in their stead, for well he knows that high words alone do not make a man holy and just. He knows that he who loveth much doeth much—and no man ever followed more closely in the footsteps of his Master than this good and godly man—Pope Pius XII. Only the beauty of his soul outshines the brilliance of his mind. Only his love of Christ outshines his deeds for Christ.

He that followeth me walketh not in darkness is the promise of Jesus Christ, and the fulfillment of that promise is Pope Pius XII in his priestly perfection—an ascetic in the monastery of the world. Amidst the blackness of this night of human misery the Holy

Father sees salvation in the Cross, and in its following he sees light, receives light and gives light. He is for priests a living model of the compassionate charity of Christ and the Good Shepherd of Sympathy for all men. How often and how eloquently has the Holy Father, following the Light of Christ, appealed to all men of good-will to unite against the satanic enemies of man, society, religion and the Church of Christ? Wise, steadfast, full of God's grace and truth, he is the shepherd of mankind, leading his flock with human understanding and tenderness as well as with divine wisdom and strength, a human realist and a divine idealist, a man close to earth and nigh to heaven! They who have been privileged to see him at his private devotions, his tall figure bowed before the Blessed Sacrament in offering the Holy Sacrifice of the Mass have their faith strengthened, their hopes fortified and their charity deepened.

Pius the Pope, Pius the Priest, Pius the man, Our Holy Father bears the Cross of Him Who died on the Cross for us. Calmly and courageously would he willingly die in defense of the God-given rights of the weakest and humblest of his children. He knows that if he die with Christ then shall he live with Him, and if he be Christ's companion in pain then will he be one with Christ in His glory.

Shield to the imperilled and fallen in a sin-drugged, flesh-mad world, the Holy Father dispenses God's goodness as he relieves the oppressed and afflicted, begs bread for the widow and orphan and protects the weak and innocent against the merciless tyrannies of our times. Christ-loving throngs from every corner of the earth seek sanctuary in the compassionate heart of Christ's Vicar. In him they repose their hopes, their fears, their joys and their sorrows, for like unto his Divine Master, he is the repository of the confidences of men, of the wealthy and the lowly, of the sinner and the saint, of friend and foe, of the warring and the peaceful. From the first gleam of dawn until the long hours of night flow into another day, this cherished friend and brother of ours and follower of Christ, labors lovingly for Our Lord, seeking Him in frequent and fervent prayers, as he works and prays for peace. To him every hour of every day seems short for the service of his God and of his fellowman!

A friend is a true friend who continues faithful in all his friends' distresses and such a friend is ours—this Pontiff who reigns supreme in spiritual fearlessness, his heart filled with divine love of God, his faith and his will rooted in God, unsparingly spending himself for the spiritual and temporal welfare of his children and his brethren. In the charity of his gentle, Christly heart every human being is his brother, for the inspiration and source of his strength come from kinship with Christ Himself, to Whom all men are brothers.

Just as Christ-loving throngs throughout the world seek the sanctuary of the Sacred Heart of Jesus, there to repose their hopes, their fears, their joys and their sorrows, so do men in all walks of life seek Christ's white-robed Vicar on earth, repository of the confidences of men: of G. I. Joe and his General, of Statesmen, Kings and Presidents, of the wealthy and the lowly, of the sinner and the saint, of friend and foe, of the warring and the peaceful. Christ's Vicar is to these as St. Bernard has bid: acting the part of St. John the Baptist in the presence of rulers, of Moses before tyrants, of Elias toward idolaters, of Eliseus toward the avaricious, of Peter toward deceivers, of Paul toward blasphemers, of Christ toward all men.

"Write thou My words upon thy heart," saith the Lord, and the commands of Christ are indelibly inscribed upon the heart of His Vicar on earth, and heavenly blessings sanctify his soul—making it a holy habitation of God's glory. And if our beloved Pontiff were to write for us one command of his own, I believe he would say: Learn you, to bear one another's burdens, for no man is without fault, no man but hath his burden, no man sufficient of himself, no man wise enough of himself. Therefore bear with one another, comfort, counsel, help and strengthen one another, and above all pray for heavenly wisdom to learn, speak, find, serve and love Christ Jesus, Our Lord, forever.

Such a man is Our Holy Father, our Pope of Peace, for whom we pray a prayer to Our Heavenly Father, that on this most glorious day of the Jubilee of his holy priesthood, and on every day of his consecrated life, He may grant to His Vicar on earth the full-bloomed blessings of His love, and spare to us for many years this godly, beloved and most priestly priest, that he may here continue in Imitation of Christ on earth until he goeth forth to meet his Eternal Father in heaven!

FRANCIS CARDINAL SPELLMAN

POPE PIUS XII: TEN YEARS SUPREME PONTIFF; FIFTY YEARS A PRIEST

We conclude, on March 2, ten years of the Pontificate of Pope Pius XII. These years have strengthened and made more intimate the relations between the Holy See and the Church of the United States. The Sovereign Pontiff has always been to our people the august person of the Vicar of Christ, but Pope Pius XII is especially regarded as a loving, sympathetic Father. Volumes would have to be written to give an adequate review of the ten crowded and epochal years during which Pope Pius XII has occupied the Chair of Peter. This paper will merely touch upon some of the special relations of His Holiness to the Church of the United States and will consider briefly some questions which Pope Pius XII has treated as the supreme world teacher of faith and morals.

Pope Pius XII is the only successor of Saint Peter who, before his election to the Papacy, visited the United States. In that visit of one month's duration, His Eminence, Cardinal Pacelli, saw more, heard more, and learned more about persons, places, and conditions in our country than ecclesiastical visitors generally do throughout years of residence.

That memorable visit afforded unprecedented opportunities for the future Pope to gain an intimate insight into the character of the American people. The Bishops, priests, Religious, and faithful who saw and heard the Cardinal could only marvel at the simplicity, the directness, the approachableness, and the winning spirituality of His Eminence, who had the complete confidence of the forthright and fearless Pius XI and who shared in largest measure the Pontiff's responsibility in the government of the Church. The public generally admired and reverenced the most illustrious Ecclesiastic ever to pay us a friendly visit. Wherever Cardinal Pacelli went, His Eminence endeared himself to the Catholic people. He won also the admiration and respect of officials of government, of the press, and of all groups not of his faith. An account of that visit, by His Eminence Cardinal Spellman, would add a welcome and notable page to the history of the Church of the United States.

SPECIAL PROVIDENCE OF GOD

The choice of Cardinal Pacelli by the Sacred College of Cardinals, as the successor of Pius XI, indicates a special Providence of God. The world was to be torn asunder by the most devastating war of all times. Men's thoughts were to be wholly occupied with war. Governments were to be totally geared for war for several years. To challenge this crisis the Lord Christ raised up as His Vicar the Cardinal whose mind, heart, and soul were the most peace-loving on earth. With his whole soul the new Pope pleaded that war be averted. Had the nations listened to the Holy Father, we would not be living today in a ruined world, and atheistic Communism would not have the satanic power that it has to promote chaos, hunger, and disease in its endeavor to quarantine and even to liquidate religion. When His Holiness realized that he could not avert war, he labored indefatigably to mitigate its horrors and its consequences.

In the midst of war, Pius XII pointed consistently and constantly to the way of a just and lasting peace. His voice, pleading for peace, has been raised for ten years above the din of arms. During these years our present Holy Father has, in the judgment of all informed men, stood on the highest pinnacle of the world as the most distinterested and the most competent person to solve the after-war problems and to restore the nations to sanity, to order, to co-operation, through the basic principles governing society and through the charity of Christ. Members of subversive forces and crusaders of godless ideologies regard Pius XII as their most powerful and most resourceful opponent.

It was often said of Cardinal Pacelli as Secretary of State that he preferred the works of the active ministry and daily contact with souls, rather than the officialdom of diplomacy and the secretarial work of the administration of the Church. God's Providence kept him unaware of the proximate preparation he was making to assume the responsibility of the ministry of all the churches and to be the servant of servants in caring for souls everywhere on the face of the earth. Cardinal Pacelli's preparation, in God's Providence, would soon enable him to say with Saint Paul, "There is my daily pressing anxiety, the care of all the churches" (*II Cor.* 11: 28-29).

AMERICAN CARDINALS IN CONCLAVES

It is pertinent to recall the presence of American Cardinals in the Conclaves that elected recent Popes, and also to note the failure of our Cardinals to reach Rome in time for the Papal elections.

When Pope Pius IX died, on Feb. 7, 1878, Cardinal McCloskey was the Archbishop of New York. He did not reach Rome for the election of Pope Leo XIII on March 3; he was present at the Coronation of His Holiness on March 15, 1878. Cardinal Gibbons took part in the Conclave that chose Pope Pius X. Benedict XV had as one of his electors Cardinal Farley, who told the writer that he sat next to the future Pontiff in sessions of the Conclave before the election. Cardinal O'Connell of Boston did not reach Rome in time to cast a ballot for the successor of the Pope who created him a Cardinal. Pope Pius XI, elected on Feb. 6, 1922, was chosen by the Sacred College before Cardinal O'Connell and Cardinal Dougherty arrived at the Vatican.

TIME OF CONCLAVE OPENING EXTENDED

The extension of the time for the opening of a Conclave, which Pius XI decreed shortly after his election, made it possible for three American Princes of the Church—Cardinals O'Connell, Dougherty, and Mundelein—to participate in the election of His Holiness, Pope Pius XII, on March 2, 1939. This participation in the election of the present Holy Father was the occasion of special rejoicing in the United States. Our people were drawn closer to the Chair of Peter because they knew, revered, and loved its divinely chosen occupant. Cardinal Hayes died on Sept. 4, previous to the Papal election.

ENCYCLICAL LETTER TO AMERICAN HIERARCHY

Eight months after the election of the new Pope, an Encyclical Letter, *Sertum laetitiae*, dated Nov. 1, 1939, was addressed to the Church of the United States, on the occasion of the 150th anniversary of the establishment of our Hierarchy. That Letter showed the intimate knowledge gained by His Holiness during his brief visit. Quotations from this Letter have appeared repeatedly in the press of the English-speaking world. There have been endless citations from the Encyclical regarding the special solicitude of the Holy Father for the Colored people of our country. His Holiness wrote:

We confess that We feel a special paternal affection, which is certainly inspired of Heaven, for the Negro people dwelling among you; for in the field of religion and education We know that they need special care and comfort and are very deserving of it. We therefore invoke an abundance of heavenly blessing and We pray fruitful success for those whose generous zeal is devoted to their welfare.

CATHOLIC UNIVERSITY JUBILEE CONVOCATION

On Nov. 13, 1939, when the Catholic University was holding its Jubilee Convocation in Washington, on the 50th anniversary of its founding, the Holy Father addressed by radio the assembled Cardinals, Bishops, priests, Religious, and faithful. His Holiness told us that he spoke "from a heart full of paternal affection." In that memorable address the Supreme Pontiff stated that "our chief hope, after God, rests in the schools of Christian culture, old and new, among which stands your Catholic University as a typical example, assigning in its zeal for truth the correct place in its programs to natural science and metaphysics, mind and heart, past and present, reason and revelation." The solicitude of the Vicar of Christ for the Catholic University and the confidence of His Holiness in that institution of learning were expressed, in the same radio address, in these words: "The Catholics of the United States, and indeed every right-minded man, cannot fail to appreciate the extraordinary importance which today invests their already famous University, just as they cannot fail to be conscious of the fact that its future prosperity is entrusted to their enthusiasm, their prayers, their cooperation." In conclusion, the Holy Father expressed "the warmest wishes of Our paternal heart for its progress."

MONSIGNOR PACELLI AND CATHOLIC UNIVERSITY

The interest of the Pontiff in the Catholic University of America began when he was a young priest. In 1930, the writer called on the newly appointed Cardinal Secretary of State. In discussing the Sacred Sciences as taught at the Catholic University, His Eminence remarked that years previously he had requested His Eminence, Cardinal Merry del Val, to be allowed to go to the Catholic University as a professor. He said he had offered himself for the School of Theology or of Philosophy or of Canon Law, with preference for Dogmatic Theology. The young Monsignor Pacelli was told that he must continue his labors in the Secretariate of State.

In retrospect we see the value of that decision, which gave the future Pope such a thorough remote preparation for the Papacy. Those of us who are familiar with the trials, struggles, and growing-pains of the Catholic University in developing the Schools of the Sacred Sciences during forty-five years can appreciate how different would be the chronicle of the School of Theology today had Monsignor Pacelli been permitted to organize the Theological Faculty, to breathe his spirit into it, to inspire its professors and students with a profound love for the Mistress of Sciences, and to begin the traditions which would have given us the teamwork of theological professors and would have stabilized this School over the succeeding decades. The decision of Cardinal Merry del Val was a gain for the Universal Church; it was an inestimable loss for the Schools of Sacred Sciences at the Catholic University.

CARDINAL PACELLI AND PRESIDENT ROOSEVELT

Cardinal Pacelli was in the United States a few weeks before the second election of President Roosevelt in 1936. This circumstance could have aroused those who were reared in an atmosphere of bigotry. No word, no action, no occasion was given them by the Cardinal, whose tact, prudence, diplomacy, and experience made him the skilled master of such delicate situations. Cardinal Pacelli, who never entered the realm of practical politics, did not see President Roosevelt until after the election.

It is little wonder that Mr. Roosevelt, after his interview with Cardinal Pacelli, realized the advantage the United States would enjoy by having a personal representative of the President at the Vatican Court. President Roosevelt's decision was made solely on the firm conviction that a personal representative of the President at the Vatican would be a distinct advantage to our government. In the appointment of Mr. Myron Taylor the late President considered only the interests of the United States. The writer had unquestionable information of President Roosevelt's conviction that the most tranquil spot in the whole world where a just and lasting peace could be worked out calmly is the Vatican City. President Truman has continued this representation and has said of it that it has "contributed profoundly toward a sound and lasting peace."

A further indication of our Chief Executive's lofty regard for the wisdom of Our Holy Father is the exchange of letters between the President and the Pope, initiated by President Roosevelt and continued by President Truman. The letters between His Holiness and President Roosevelt have been published in book form.

WORLD CHARITY OF AMERICAN BISHOPS

At the close of the war the Church of the United States realized its duty of charity to all the war-stricken countries. The Bishops set up a vast program, urging their people to aid the hungry, the sick, the dying, the homeless, and the orphans. Immediately the Sovereign Pontiff praised the American Hierarchy, the priests, the religious communities, and the laity for their generous and Christlike charity. Year after year cablegrams, signed personally by His Holiness, and Papal letters were received by the American Bishops. Radio addresses of the Holy Father were broadcast to us. The endearing messages of the Pope to the children of America captivated our people. They were characterized as discourses that Our Divine Master might have given to the little ones who gathered about Him. Soon it became evident that the American people responded most generously to the appeal of their Bishops when they learned that food, medicine, and clothing were distributed as the charities of the Holy Father. At this writing an Encyclical Letter of His Holiness, addressed to the National Catholic Welfare Conference, has been received. It will be published shortly.

FIRST ENCYCLICAL OF NEW POPE AS WORLD TEACHER

The first Encyclical Letter of Pius XII, *Summi Pontificatus,* issued Oct. 20, 1939, gave a clear indication that the new Pontiff would take his place frequently in the supreme cathedra of the teaching Church. His Holiness told the world that the debt of his office obliged him "to testify to the truth with apostolic firmness. . . . We shall not let Ourselves be influenced by earthly considerations nor be held back by mistrust or opposition, by rebuffs or lack of appreciation of Our words, nor yet by fear of misconceptions and misinterpretations. We shall fulfill Our duty, animated ever with paternal charity."

Every Pope is the supreme world teacher in all matters pertaining to faith and morals. As the supreme moral teacher of the whole human family, Pope Pius XII understood better than any other living person that the fundamental trouble with our disordered world is the total or partial rejection of fixed moral principles in every sphere of life. Individuals and groups cannot reject six of the Ten Commandments and accept four of them. A fixed code of morality is not for the individual only; and there is not one code of morals for the individual and another for groups and nations. Fixed moral principles should control the thoughts, words, and actions of men and governments in every deliberate act during three hundred sixty-five days of every year. An unalterable code of morality must be followed by governments; it must control diplomacy, treaties, commerce, business, capital, labor, education, and family life, if these spheres of human activity are to be sound, honest, truthful, just, and even observant of common sense.

In the incredible number of Pontifical documents, allocutions, Apostolic Constitutions, discourses, world or national radio addresses, homilies, familiar talks to persons recently married, and to groups received in audiences, the present Holy Father is always the Teacher.

What an inspiring example the Holy Father has given to the Bishops and priests of the world as a preacher! But the Holy Father, like Saint Paul, always preaches Christ and Him crucified. He has stood out pre-eminently as the preacher who always teaches. As the foremost diplomat of the world he is again the teacher of the message of the Gospel and of divine Tradition. In all Pontifical messages, to whomsoever addressed, Pius XII is always the world Pontifical teacher. As we meditate on the Pontiff's words we can only wish that millions of persons of good will and of deep sincerity, not of our Faith, would investigate thoroughly the teachings expounded.

CHRISTMAS MESSAGES

Pope Pius XII, as the supra-national teacher, divinely commissioned, expounding the principles of international peace, has attracted especially American scholars, diplomats, and government officials. The peace statements of the Pope should be widely read and studied. The volume, *A World to Reconstruct,* by Guido Gonella—translated by Very Rev. Lincoln Bouscaren, S.J., and published under the auspices of the Bishops' Committee on the Pope's Peace Points, of which Cardinal Stritch is the chairman—deserves the widest publicity.

Space will permit us to give only the briefest digest of the four Christmas messages. The first of these messages was delivered in 1939.

First Christmas Message

In laying down the conditions for international peace, His Holiness spoke, as only the supreme moral world teacher could speak: (1) All nations must be assured the right to life and independence; (2) they must be freed from the slavery of armaments; (3) future peace treaties must guarantee faithful observance and provide for subsequent revision; (4) existing treaties that interfere with the real needs and just demands of nations, peoples, and ethnical minorities must be re-examined, and, if necessary, equitably revised; (5) rulers must be imbued with a Christian spirit. The observance of the conditions of Pius XII would have restored and still will restore the world to order, to sanity, to justice, and to charity.

Second Christmas Message

In his 1940 Christmas Message, the Holy Father taught the world the need of triumphs, to set up a new world order through which world peace would be secured: the triumph (1) over hate, (2) over mistrust, (3) over utility as a basis of law and right, (4) over the germs of conflict, and finally (5) over the spirit of cold egoism leading to the violation of honor and sovereignty of States and the liberty of citizens.

Third Christmas Message

At Christmas, 1941, the world heard the supreme teacher of morality, of justice, and of world order expound five basic moral principles: (1) There must be no violation of freedom, integrity, and security of other States; (2) there must be no open or occult oppression of cultural and linguistic characteristics of national minorities, (3) no restriction of their economic resources, no limitation or abolition of their natural fertility. Resources and materials destined for the use of all must not be hoarded by favored nations. Countries less favored must be permitted to have access to them. (4) The mad rush to armaments should not be permitted for a third time to envelop the world. (5) In an ordered world there can be no place for the persecution of religion and of the Church. The Pontiff told the world that "the maximum of courage and moral strength is demanded for the reconstruction of a new Europe and a new world on the ruins accumulated by the violence of the World War and by the hatred and bitter disunity amongst men."

Fourth Christmas Message

Again the solicitous voice of Pius XII resounds throughout the world for a peaceful, ordered society and for harmony among the nations. His Holiness (1) calls for co-operation in recognizing the dignity of human nature and in defending fundamental personal rights. The supreme moral teacher (2) insists that people do not constitute a herd of individuals, to be lorded over and treated arbitrarily. The whole human family has an intrinsic unity which demands the indissolubility of matrimony and an assurance to the family of space, light, and air for its mission of perpetuating new life and of educating children in a spirit corresponding to its own true religious convictions. The Pope (3) insists that all work has an inherent dignity and a close connection with the perfection of the human person. A just wage must cover the needs of the worker and his family. There must be that conservation and perfection of the social order which will make possible an assured private property for all classes of society, which will promote higher education of the children of the working class who are endowed with intelligence and good will, and which will promote the social spirit, advancing Christian solidarity. (4) There must be a complete rehabilitation of the juridical order. The Holy Father (5) insists that the conception of the State and its practice must be founded on reasonable discipline, exalted kindliness, and a responsible Christian spirit. The State, in its power, must be so restored as to serve human society, with the full recognition of the respect due to the human person and his eternal destiny.

THE POPE'S PRODIGIOUS ACTIVITY

So intense and unceasing is the prodigious activity of the Holy Father, so numerous and varied the issues of epochal importance which receive His Holiness' personal, meticulous attention, that one wonders whether the delicate physical frame of the Pontiff, who has never enjoyed robust health and who spends himself with a spirit of prodigal generosity, is sustained by some miraculous power or by some special intervention of Divine Providence.

SAVIOR OF ROME

In dealing with world events, Pope Pius XII showed himself the master. It has been said, with justification, that the mind of no living person encompasses the whole world as does that of Pius XII.

The Pontiff proved himself to be the fearless shepherd of souls during the occupation of Rome by the Nazis. The confidence of the courageous successor of Peter amazed the world. The gentle, peace-loving Pope conquered the fierce warriors and their murderous leaders. His victory will enshrine him forever as the Savior of Rome.

WORLD-WIDE VISION

Our thoughts go back to the days of the Apostles when we see the Vicar of Christ gathering about him twelve priests, laying hands upon them in one inspiring ceremony, and sending them out as Bishops, in compliance with the command of Christ to make disciples of all nations: "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you" (*Matt.* 28:19-20).

The Pontiff's solicitude for the missions is supreme. At this writing the heroic work of missionaries of many nations in China is threatened by godless Communists. In this trying hour the prayer of America is: "Saviour of the world, save China."

SACRED COLLEGE REORGANIZED

The world-wide concept of the Holy Father is manifested in his reorganization of the Sacred College. In one Consistory he created the greatest number of Cardinals recorded in the history of the Church. His Holiness selects his spiritual sons from all the nations of the world. Now the Sacred College must be accepted as world-embracing. All nations, all peoples have representatives in it as the advisers of the Holy Father and electors of the successor of Saint Peter.

RARE INSIGHT INTO ALL PROBLEMS

The paternal voice of the vigilant guardian of Faith and Morals, from the watchtower of Peter, has ever been ready to enlighten and direct those who will listen. It has been heard on such diverse subjects as: child victims of the war, Communism and capitalism, disarmament, leaders and citizens in a democracy, Christian education, the family, labor, the war in Palestine, distress in Poland, and peace treaties. The Holy Father has received and addressed persons of all walks of life—prelates, statesmen, professional men, artisans, laborers, athletes, youth groups, and persons recently married. With a rare insight into their problems and interests, His Holiness has always illuminated their lives with the light of practical Christian Truth.

IMPORTANT PRONOUNCEMENTS

We can refer here in particular to only a few of the many important pronouncements made by the supreme teacher during the ten years of his glorious Pontificate.

With the sure voice of Apostolic Authority, the Vicar of Christ put at ease all doubt and anxiety concerning the matter and form of the sacred orders of the episcopacy, priesthood, and diaconate, in an Apostolic Constitution, Nov. 30, 1947.

In the Encyclical, *Mystici Corporis,* the Holy Father expounded the true nature of the Mystical Body, and with paternal solicitude cautioned his children against false theories.

On Nov. 20, 1947, the watchful shepherd issued the Encyclical, *Mediator Dei,* pointing out the path of sound Catholic doctrine and insisting on prudence regarding the Sacred Liturgy.

The Holy Father taught the world to intensify its devotion to the Blessed Mother, by consecrating it to the Immaculate Heart of Mary in 1942, and by turning the prayerful consideration of Catholics to a possible infallible declaration of the Assumption as a defined dogma of our Faith.

As an infallible guardian of sanctity, Pius XII canonized, on July 7, 1946, the first American citizen as a saint—Mother Frances Cabrini. His Holiness has encouraged the causes of many other American servants of God. Our country needs saints. The cause of many of our pioneers should be presented to the Church for examination. Those who have the direction of souls should encourage many holy servants of God living amongst us.

Frequently the Holy Father has spoken of Catholic Action. In an address to Catholic youth (Sept. 12, 1948) His Holiness characterized the objective of Catholic Action as a three-fold victory: victory over the denial of God; victory over matter in order to reconcile it with spirit; victory over social miseries, that they may be overcome with the force of justice and love.

Proving his profound love of the Sacred Scriptures, a "heaven-sent treasure," the Holy Father issued, Dec. 30, 1947, the important Encyclical, *Divino afflante Spiritu,* which gives new impulse and invaluable directives for the study and the use of the Sacred

Books. On March 24, 1945, His Holiness caused a new, more perfect Latin translation of the Psalter to be issued, and approved it for use in Divine Office.

The Holy Father introduced important modifications in Canon Law by simplifying the formalities of Papal elections, and by deleting a part of canon 1099, which determines who is bound to be married with Catholic ceremonies.

On the occasion of the 25th anniversary of his episcopacy, the Holy Father graciously extended the powers, given various prelates by Canon Law, to impart the papal benediction and grant indulgences. As a result of this generous concession, Bishops can now give the papal blessing three times instead of twice, as formerly; and Abbots, Prelates *nullius,* and Vicars and Prefects Apostolic may impart the benediction twice instead of once, as heretofore (can. 914). The granting of 50-day indulgences, formerly enjoyed by Abbots and Prelates *nullius* (can. 323), Vicars and Prefects Apostolic (can. 294) and residential Bishops (can. 349 § 2, 2°) is now raised to 100 days; that of Archbishops, from 100 days (can. 274, 2°) to 200 days; and finally, that of Cardinals, from 200 days (can. 239, § 1, 24°) to 300 days.

Deeply concerned over the dire distress of his suffering children in war and post-war conditions, the Holy Father has granted most ample faculties to Ordinaries to dispense from the laws of fast and abstinence. A still greater anxiety over the spiritual nourishment of the faithful moved His Holiness to provide for extraordinary modification of the Eucharistic fast. The Military Ordinariate was given unusual faculties to permit the celebration of Mass at times other than those approved by general Church law. The same solicitude for his flock led the Shepherd of Rome to give pastors and administrators faculties to confirm in danger of death, when the ordinary minister of this holy sacrament is not available.

Scholars who are skilled in compiling digests could make an invaluable contribution to the priests of the English-speaking world if, from the many published volumes of the documents of Pope Pius XII, they selected merely the directives, which would deal with every phase of activity in the private and public life of Christians and of all God-fearing persons. This could be a manual which would be a veritable *vade mecum,* enabling priests to popularize the teachings of Pope Pius XII, who has made application of the doctrines of Christ to the disordered world of our day.

On March 2, the Bishops, priests, and people of the United States will rejoice on the tenth anniversary of the election of the beloved Prelate of Peace to the throne of the Vicar of the Prince of Peace.

On next April 2, the 50th anniversary of the ordination of the Holy Father, Masses and prayers of thanksgiving will be offered, in every church of our country, for the Pontiff whose fifty years at the altar and whose words and works for souls have wrought transformations that only future generations can fully explore.

For our Holy Father there will be, during March and April, 1949, the universal chorus: *"Dominus conservet eum, et vivificet eum, et beatum faciat eum in terra, et non tradat eum in animam inimicorum eius."*

✠ JOHN T. MCNICHOLAS
Archbishop of Cincinnati

FROM THE HOLY FATHER'S LETTER TO ARCHBISHOP MCNICHOLAS

That you, Venerable Brother, and your colleagues in the American Hierarchy are shining examples of this exalted virtue has been demonstrated on numerous occasions by your noble deeds, and in particular by the establishment of a new and vigorous resettlement committee, over which you yourself most worthily preside. . . .

The Creator of the universe has provided all His good gifts primarily for the good of all. Consequently, the sovereignty of individual states, however much this is to be respected, ought not to be carried so far that free access to the earth's bounty, which is everywhere adequate to support multitudes of human beings, should be denied to needy but worthy persons who have been born elsewhere; and this for reasons altogether insufficient and unjust, especially when such free access will not be detrimental to the public welfare properly weighed and considered.

Knowing our thought upon this subject, you have recently put forth your best endeavors and have succeeded remarkably in making it possible for not a few of these exiles to enter your country.

—In *The Register*, Feb. 6, 1949.

THE CAUSE OF POPE PIUS X AND DEVOTION TO THE HOLY SEE

Last Summer it was the writer's privilege to lead a pilgrimage to Rome in pledge of devotion to the Holy Father and in prayer for the "cause" of Pope Pius X. The saintly Pius X is a modern-day patron of the Confraternity of Christian Doctrine and so the idea of the pilgrimage appropriately originated at the National Catechetical Congress. Appropriate, too, was the presence on the pilgrimage of priests active in the Confraternity on both a national and a diocesan level led by the zealous Bishop of Kansas City, Bishop O'Hara, and the genial Bishop of Manchester, Bishop Brady. Bishop Ryan of Burlington and Bishop Wright, auxiliary of Boston, together with sixty other prelates and priests and more than five hundred devout laity made up this first important post-War pilgrimage to the Eternal City, perhaps the largest pilgrimage of its kind ever led from the United States.

The pilgrimage itself culminated more than a year of prayer for the eventual canonization, if it be God's holy Will, of the truly pastoral Pope Pius X, so lovable, so gentle, yet so firm in his preaching of Jesus Christ to an unbelieving generation. As a record of these prayers, the pilgrims brought with them a Spiritual Bouquet to which our American Cardinals, Archbishops and Bishops all contributed fervent letters of petition for the Holy Father's august consideration of the merits of this "cause."

It was one of the thoughts of those who went in pilgrimage to Rome that the canonization of a modern Pope, a Pope who had reigned within the memory of so many living men, might wonderfully strengthen the hand of our living High Priest in his valiant resistance to the onslaught of those who hate the Christ whose Vicar he is. The canonization of an almost contemporary Pope would undoubtedly add further lustre, as if from on high, to the See of Peter in these days when the daily work of the Holy Father is accumulating for the *presidency* of *charity* such praise from men.

In no respect has the Church been more blessed in our century than she has been in the character and the quality of the Popes whom the Holy Spirit of God has given her. The universal-minded Pope Benedict XV in the days of the fratricidal divisions of the first World War; the indomitable, stout-hearted Pope Pius XI in the decades of insurgent Fascism, Nazism and Communism; the seraphic, sensitive Pope Pius XII gloriously reigning in these dark hours of suffering and confusion which have followed upon the collapse of the world's empires and institutions. Never did the Church have Chief Shepherds of whom she could be more proud!

In our petitions to the Holy Father in behalf of the "cause" of his revered predecessor we pilgrims of the Confraternity of Christian Doctrine had in mind not merely the inspiration and direction Pope Pius X gave our Confraternity, but also the saintly simplicity he brought to the solution of every problem of the age and every solicitude of the Church.

For example, our age, when it tolerates preaching at all, asks that preachers of the Gospel confine themselves to pleasing generalities. In its false liberalism, the generation in which we live is intolerant of the unashamed preaching of the Word of God as that Word has been transmitted through the Sacred Scriptures and the Inspired Traditions of the Catholic Church. If we turn to the fearless counsel of the saintly Pope of the Confraternity of Christian Doctrine, we find him exhorting his priests to a new boldness in preaching, saying: "Do not let yourselves be hindered from this by any fear of dampening popular enthusiasm or of arousing hostility against yourselves. *Truth always makes enemies; and if it is at all times a noble act to bear witness to the truth, how much more in times like these when the salvation of souls is at stake."*

Our boldness in presenting the Faith needs only the tempering of a prudent and loyal submission to the directives of ecclesiastical authority. The age is impregnated with a poisonous suspicion of all authority and above all of religious authority. There is no religious authority more sacred or more ancient than that of the Roman Pontiff, the Vicar of Jesus Christ, and so the Sovereign Pontiff is the principal object of the attacks of those who would reduce all Heaven-inspired religion to the earth's dead level. It would be bad enough if disloyalty to the Holy See were fomented only by the totalitarians of the hour, but unfortunately, even among some Catholics there is a lamentable tendency to "tone down" loyalty to Rome and to the authority of the Bishop of Rome. On this point, again, we priests may well make our own the understanding of Catholic adherence to the teachings of the Holy See proclaimed by the great priest who was destined himself to be Pope. As Patriarch of Venice, little suspecting that one day he would claim the loyalty that he advocated at all times, the future Pope Pius X had said:

> When there is a question of the Vicar of Jesus Christ, it is not the time to examine, but to obey; we must never weigh critically the extent of the order given so as to limit the obedience we owe him; we must not carp at his clear meaning in order to disguise it; we must not interpret the will of the Pope by popular prejudice and thus destroy its evident substance; we must not falsely marshal other rights against the right of the Pope to teach and to command; nor must we measure his judgments or debate his orders, unless we wish to offer a direct affront to our Divine Lord Himself. The whole body of society is sick; all its most noble parts are affected, the very sources of life are tainted. *The one refuge, the one remedy is in the Vicar of Jesus Christ!*

Please God that out of the devotion of millions throughout the world to the "cause" of Pope Pius X, a typical modern Pope, there may come an increased fidelity to his teachings, the teachings of all the Vicars of Christ, and to the Holy See itself! Through such fidelity will all Catholics, all who love God, be prompted the more fervently to pray for our present beloved Holy Father, so courageously walking in the way of the saints amidst the evils of this fateful hour, so valiantly promoting the principles of peace and true liberty for which his venerated predecessor died.

✠ RICHARD J. CUSHING
Archbishop of Boston

OUR LORD IN HIS CHURCH

We must accustom ourselves to see Christ Himself in the Church. For it is Christ who lives in His Church, and through her teaches, governs, and sanctifies; it is Christ also who manifests Himself differently in different members of His society.

—From the encyclical *Mystici Corporis,* issued June 29, 1943.

THE HOLY FATHER'S SPECIAL AFFECTION FOR AND HIS ACTIONS TOWARD OUR OWN COUNTRY

When, ten years ago, the famous words "Habemus papam! Eugenium Pacelli" rang out across the assembled throngs in St. Peter's Square, it was almost as if the Church in the United States had come of age. Next to a native of this country, no Pontiff who could have been elected in that year of world crisis, 1939, could have been so much "our own" as Eugenio Pacelli.

Pius XII was the first Pontiff whose election was announced to the world by radio. And so instead of hours or days, it was only minutes after his election that American Catholics knew they had as Vicar of Christ on earth, for the first time in history, not only a scholar, statesman, and man of God, but one who with all his other qualities combined that intimate knowledge of this country that comes only from having traveled through it extensively and having talked with its workingmen, its students, its priests, its newspapermen, on home ground.

The new Pontiff was the first ever to have visited the United States. He was also the first to have visited both continents of the Western Hemisphere. He had visited all the American Cardinals in their own country, and in their own Sees; had received honorary degrees from four American universities; and had been the guest of the President of the United States.

Eugenio Pacelli, Cardinal Secretary of State, had in 1936 completely won the heart of America during his six-weeks flying visit which took him to centers of Catholic life from coast to coast. As word of his election to the See of Peter flashed across oceans and continents, messages of congratulation poured in to the Vatican from the four corners of the globe, and in unprecedented numbers from America. No other Pontiff's election had ever so aroused the interest of Americans or had been so widely commented on in their press as this. The Vatican was flooded with telegrams and letters of good wishes from both Catholics and non-Catholics in this country. In succeeding months countless Americans were received in audience at the Apostolic Palace and voiced their congratulations. So numerous were non-Catholics among those congratulating the new Pontiff that some months later, in the course of an official letter to the United States Hierarchy, His Holiness made special mention of them. Americans—all Americans—felt they knew the new Pontiff, and he was able to feel he knew America as no Pope before him ever had.

Difficult days were ahead for Eugenio Pacelli, for the Church, and for the world. The earth trembled in early 1939 with the thunder of the storm that was to break over Europe six months later. Hope of averting war was slim. The possibility of limiting its spread, of preventing a world-wide conflagration was scarcely greater. But a large measure of whatever hope there was, the new Pontiff felt, must lie in the nations beyond the Atlantic, and especially in the United States. One can sense the spontaneity and warmth in the reply when, making his obeisance with the other Cardinals immediately after the election, Cardinal O'Connell of Boston asked Pius XII to bless his own See and all America: "With all my heart I bless them, and will always pray for them. They were all so kind to Us when We visited them." And later, as the Cardinals were preparing to leave Rome, the new Vicar of Christ charged Cardinal Mundelein to repeat personally to President Roosevelt his appreciation for the latter's courtesy in sending a cablegram of felicitation and in sending a special representative to the Coronation. Indeed, if Cardinal Pacelli had won the heart of Americans on his visit in 1936, America had also won his.

At the end of 1939, the storm had burst. Poland had been overwhelmed and divided between Russia and Germany, partners in that unsavory bond whose abrupt end no one then foresaw. Hopes for peace, for which the Pontiff had pleaded so persuasively, were shattered, and the air of Europe bristled with expectation of coming horrors. It was with a heavy heart that he responded to the Christmas Eve greetings of the Cardinals, noting the world's plight in that famous allocution that began, "On this day of holiness. . ."

If there was on that occasion one note of encouragement, it was in the announcement the Holy Father had to make concerning the United States. Closing his address as usual with the Apostolic Blessing, the Pontiff went on: "At the end of this discourse of Ours We do not wish to deprive you of the joy of announcing to you, Venerable Brethren and Beloved Sons, that there has arrived this morning from the Apostolic Delegation in Washington a telegram. . ." It was the first announcement to the world that the President of the United States had named his personal representative to the Holy See with ambassador's rank.

This appointment has aroused a measure of heated opposition from a relatively small and bitterly anti-Catholic section of the American Protestant clergy. The furore recurred when President Truman renewed the mission after President Roosevelt's death. But no unbiased observer ever doubted the value of the mission toward its express purpose of facilitating the "parallel endeavors" of Pontiff and President "for peace and the alleviation of human suffering."

Still less could anyone doubt the encouragement the Holy Father has derived from the Myron Taylor mission in his anxiety to see the turmoil in the world stilled and the suspicion and suffering attendant on discord among nations ended. No testimony of this could be more eloquent than the Pontiff's own, in his preface to the volume of *Wartime Correspondence* between himself and Mr. Roosevelt, edited by Myron Taylor:

> The fortunate outcome of numberless occurrences which arose both during the course of the war and in the post-war period, the solution of urgent problems, the interchange of important information, the organization of American relief which flowed in such generous streams to alleviate the misery begotten of the war, all these would have been well nigh unthinkable and almost impossible, were it not for the designation of a personal representative of the President to the Vatican.

The continued value of the mission in the post-war struggle for just and sound relations among nations was again emphasized in August, 1947, when in an exchange of letters initiated by President Truman both parties re-expressed their parallel aims. President Truman wrote: "An enduring peace can be built only upon Christian principles. To such a consummation we dedicate all our resources, both spiritual and material. . . Your Holiness, this is a Christian nation. . ." And Pope Pius replied: "Truth has lost none of its power to rally to its cause the most enlightened minds and noblest spirits. . . We are pleased that the letter of Your Excellency has given Us the opportunity of saying a word of encouragement for all those who are gravely intent on buttressing the fragile structure of peace until its foundations can be more firmly and wisely established. . ." The force of those letters would have to be read in the hearts of millions. A world grown weary of two years of hostile truce and disagreement was electrified with new hope.

The satisfaction with which Pope Pius XII received the President's representative cannot be separated from his recognition, from the very first days of his pontificate, of the vital role the United States was to play both for the welfare of the Church and that of the world and suffering humanity in general. Within a few months of his election and only a few weeks before the Taylor mission was announced he had addressed the letter *Sertum laetitiae* to the United States Hierarchy on the progress and problems of the Church in America. Marking the 150th anniversary of the establishment of the American Hierarchy, this letter reviewed the record of achievement of the Church in this country and set a path for the future amid numerous obstacles carefully enumerated.

In this letter, as upon other occasions, the Holy Father coupled with his praise for the United States expressions of deep paternal solicitude and words of wise direction to hearten our endeavors, to arouse us to the correcting of weaknesses, and to urge us on to new accomplishment. "The consideration of the good which has been done must not lead to slackening," he wrote, as he reviewed such problems as the secularization of schools, the breakdown of family life, neglect of the poor and unequal distribution of wealth, and pointed out as the root of such evils the neglect of moral law, or inconstancy in observing it. Non-Catholics he invited to join with Catholics in solving the "knotty and difficult social question." He expressed a special affection for the Negroes and prayed for success for those whose zeal is devoted to their welfare.

As the years passed the new Pontiff seemed to welcome every occasion that gave him a new opportunity to express his regard for America and to remind American Catholics of their new obligations as the older Christian world was laid waste by war. In radio addresses, in letters, in allocutions to the College of Cardinals, in public and private audiences, he has repeatedly stressed America's new role in the Church.

Of her new place in mission efforts one need only cite the 1941 Mission Sunday broadcast to the United States, and the radio address to this country on the tercentenary of St. Isaac Jogues. In the latter he called on the youth of this country, "so providentially spared the horrors of war," to take up the message of missionary zeal. "It is America's hour. The missions await the response."

The Pope's encouragement of the American work of war-relief, and his gratitude for its rich achievement, have been too extensive to summarize. As early as 1940 he singled out the American episcopacy for special thanks and wrote feelingly of the work of our Bishops in a letter directed to Cardinal Maglione, then Papal Secretary of State. In the famous Christmas allocution of 1944 on democracy and lasting peace, he concluded with a review of relief efforts, pointing to this country before all others for its "immense relief work." On another occasion he told American Catholics that under their Bishops they are in the "vanguard of the army of charity," and again that their generosity has served to "counteract propaganda directed against the Christian name."

On several occasions both before and during his pontificate, Pius XII has singled out the Catholic press of this country for special praise. Writing in November, 1944, to Archbishop Murray of St. Paul, then Episcopal Chairman of the Press Department, N.C.W.C., he described the N.C. News Service as a "practical and forward-looking expression of American Catholic Action" and pointed to its success despite war-born difficulties "in obtaining a comprehensive coverage of events vitally affecting the life of the universal Church."

If America was indeed a country to which the Pontiff looked with hope, yet he never hesitated to warn her earnestly of the need of turning to the sincere service of God. Greatness and power, he reminded her, are fruitful of good only when they are accompanied by recognition of dependence on the Supreme Authority. Such reminders occur a number of times in the Pontiff's letters to two American Presidents. Replying to President Roosevelt's first announcement of his desire to send a representative to the Holy See, Pope Pius XII wrote:

> When that day dawns on which the roar of battle will lapse into silence and there will arise the possibility of establishing a true and sound peace dictated by the principles of justice and equity, only he will be able to discern the path that should be followed who unites with high political power a clear understanding of the voice of humanity along with a sincere reverence for the divine precepts of life as found in the Gospel of Christ.

In the famous letter to President Truman in August, 1947, he wrote that those who possess the truth must defend it and follow it:

> This will require moreover correcting not a few aberrations. Social injustices, racial injustices and religious animosities exist today among men and groups who boast of Christian civilization, and they are a very useful and often effective weapon in the hands of those who are bent on destroying all the good which that civilization has brought to man. It is for all sincere lovers of the great human family to unite in wresting those weapons from hostile hands.

A similar theme has been stressed in countless other messages directed especially to America, and notably on occasions when the Holy Father has received American legislators and other leaders in audience.

Such audiences, particularly since the end of World War II, have been so numerous as themselves to constitute another testimony to the mutual esteem that exists between the present Pontiff and Americans. In the crucial months since American forces occupied Rome in mid-1944, tremendous numbers of American leaders—of all faiths—have visited Europe, and few if any have failed to visit Rome and be received by the Pope. By October, 1945, it was reported that he had received in audience ninety-seven members of Congress alone—sixteen Senators and eighty-one Representatives. Others who have called on Pius XII since the war have included Cabinet members, among them Secretary of State George Marshall, labor and business leaders, educators, military and naval commanders, and newspaper editors. Statements these leaders have made after their audiences indicate that they view the Pontiff not only as the leader of the greatest spiritual and moral forces in the world, but also as one of the foremost statesmen of his time.

If in these post-war audiences Pius XII has won the esteem of American leaders, in other audiences he has won the warm friendship of tens of thousands of Americans in every walk of life. From the time the American forces entered Rome until U. S. troops withdrew from Italy after the peace treaty was signed, the almost daily audiences for hundreds and often thousands of American servicemen became one of the most talked-of features of Vatican life. Receiving sometimes as many as eight thousand soldiers in the great Hall of Benedictions, the Pontiff would speak in a disarmingly informal and friendly way with as many as possible in the time allotted. With those from places he had visited during his tour of the country in 1936, he was able to recall with amazing vividness details about their home towns. With all, his informal chats enabled him to gain a still more detailed knowledge of America and of the way her people think. The number of American soldiers who met the Pontiff in these informal audiences was toward the end of 1946 already estimated at 1,200,000. In more recent months, since American troops have left Italy, this contact with the thoughts and feelings of the common, or garden variety, American has been continued in frequent audiences for U. S. naval personnel from the Mediterranean fleet. And that he values this contact is witnessed by an incident which occurred last summer, when the Pope revised his schedule of appointments in order to receive and to greet personally each member of a group of sailors whose bus drivers had lost their way and arrived an hour late.

Also notable among postwar audiences was the occasion when the Holy Father received some 550 Americans who had come to Rome under the leadership of Archbishop Richard J. Cushing of Boston on a pilgrimage to the tomb of Pope Pius X. It was the largest group of Americans other than servicemen who had been received in audience since the war.

Nor is it without significance that Pius XII became the first Pontiff to raise a citizen of the United States to the honors of the altar, with the canonization in July, 1946, of Mother Frances Xavier Cabrini.

The Holy Father, indeed, has made no secret of his regard for America and of the important role he expects her to play in coming decades. But there was one action of Pope Pius XII which crystallized America's realization of that feeling more than any other. It was a milestone unparalleled in the history of the Church in this country—the simultaneous nomination on Dec. 23, 1945, of four American Archbishops to the Sacred College of Cardinals along with twenty-eight others from all parts of the globe. All four, Cardinals Glennon, Mooney, Stritch, and Spellman, received the Red Hat from Pius XII in the Consistory of Feb. 18, 1946, bringing the number of U. S. Cardinals at that time to five, the largest it has ever been.

Hardly less significant has been the impressive increase in the numbers of the American Hierarchy. In March, 1939, there were three Cardinals, seventeen Archbishops, and 123 Bishops in the United States and its possessions. Today there are four Cardinals, nineteen Archbishops and 162 Bishops, an over-all increase of forty-two. Actually, in the course of ten years, Pope Pius XII himself has appointed eighty-nine new Bishops for the United States—almost half the total number of the present American Hierarchy.

There have also been notable changes in the ecclesiastical map of the United States. When Pius XII ascended the Throne of Peter, there were in the United States and its territories and possessions 114 Archdioceses and Dioceses, and the Vicariates Apostolic of Hawaii and Alaska. Early in his pontificate, the present Holy Father elevated the Hawaiian islands to the status of a diocese, creating the See Honolulu as a suffragan See of San Francisco. Recently he has added to the San Francisco Province the Vicariate Apostolic of Guam, making it the largest ecclesiastical province in the world, extending through 125 degrees of longitude and more than six thousand air miles of land and sea from Utah to Okinawa. He has also created ten new dioceses in rapidly developing areas of the nation, and has raised three dioceses to the rank of archdiocese. It was also in his reign that the United States capital became for the first time the separate Archdiocese of Washington. There are now 125 Sees in the United States and possessions, an increase of eleven in ten years.

If more be needed, another token of the Sovereign Pontiff's esteem for the Church in the United States has been his employment of American Bishops in diplomatic posts of high responsibility and delicacy abroad. There have been three such appointments since the war: that of Bishop Joseph P. Hurley of St. Augustine, Florida, to serve as Regent *ad interim* of the Apostolic Nunciature in Belgrade, Yugoslavia; Bishop Gerald P. O'Hara of Savannah-Atlanta, named to a similar post at the Apostolic Delegation in Bucharest, Rumania; and Bishop Aloisius J. Muench of Fargo, N. D., appointed Apostolic Visitator in Germany. These three diplomatic assignments involve singular difficulties; they exact of the prelates appointed to them high abilities, enduring tactfulness, and a spirit of courage which neither falters nor is dismayed.

In Belgrade Bishop Hurley's assignment has extended over a period during which the communist government has advanced from injury to outrage against the Church, and has left no measure untried in its effort to eradicate her influence, including arrest and killing of hundreds of priests and the imprisonment of the country's leading Catholic prelate, the heroic Archbishop Stepinac. In Bucharest another communist-controlled government has during Bishop O'Hara's tenure similarly attempted to stifle Catholicism, in a campaign of force and terror which reached a high pitch in 1948. Bishop Muench's assignment not only placed on his shoulders the burden of fostering recovery of the Church in Germany from the ravages of war that decimated its clergy, people, and institutions, and gave rise to population shifts of overwhelming proportions; it has also called upon him to protect the welfare and traditions of German Catholics from any arbitrary action by occupying powers.

American priests have shared that confidence of the Vicar of Christ. A Maryknoll missionary, Msgr. Patrick J. Byrne, has been named Apostolic Visitator to Korea with the powers of an Apostolic Delegate. Two U. S. priests are now serving in the highly responsible posts of Auditors of the Sacred Roman Rota. Two hold important positions in the Vatican Secretariate of State, and one in the Sacred Congregation for the Oriental Church. Two others who have held such positions are now serving in the Papal Internunciature in China and as vice-rector of the North American college in Rome. And as the Church looks toward the future for which the Holy Year 1950 is meant to be a world-wide inspiration, we find that the Rector of the North American college, Bishop Martin J. O'Connor, former Auxiliary of Scranton, is a member of the Holy Year Central Committee, and a prominent American layman, Dr. Richard Pattee, is vice-president of the Central Committee on Holy Year Congresses.

The Church in America, appreciative of the Holy Father's love for her and of his manifestly great reliance upon her, is eager to please and console him. Her children, sensing their Father's glance of appeal and trust, hasten to obedient action, not only as acceding to the demand of duty but as earnestly seizing occasion to show their deep affection and their filial devotion.

✠ Michael J. Ready
Bishop of Columbus

POPE PIUS XII AND THE MISSIONS

With joyful thanksgiving to God, the whole Catholic world greets the Holy Father on the fiftieth anniversary of his ordination to the Holy Priesthood. This year the whole visible Church, Christ's Mystical Body, thinks back to the year 1899, to the church in Rome, where His Holiness, now gloriously reigning, became a priest in his youth. To-day, in his fifty years of priesthood, his hands are reaching for and sustaining numerous and ever varying problems of the Church universal, problems constantly shifting in their emphasis, no single one of which may be said to be definitely settled at a given time. The solution of to-day must be watched from moment to moment lest tomorrow it engender a new series of difficulties. Truly, only a martyr's heart, dedicated entirely to the things of God, could sustain Peter's successor from day to day to face the never diminishing and ever insistent demands of Christ's lambs.

Yet behind this constant diversity of seemingly unrelated difficulties and of opportunities for good, there is the fixed aim of the Vicar of Christ reducing all to order and unity. Not merely "the outer things" of defending the Church against attacks nor even his "daily pressing anxiety, the care of all the churches" can distract Christ's Vicar from seeking to preserve visibly the unity of the flock of Christ nor from endeavoring to bring more souls to share in the life of Christ's Mystical Body. The almost stubborn insistence upon using the same means of grace from generation to generation can have its source only in the unswerving conviction that *God's will* has not changed, so that *Pius' will* may not. The oft repeated "Non Possumus" of the Popes is not the cry of weakness. It is the soft answer of infinite strength and truth pleading with the weak, the lost lambs of Christ. It is the reply of order to chaos.

Pius, the 261st successor of St. Peter, Prince of Apostles and Vicar of Christ, is the visible expression of the youth of the Church, "in all her glory, not having spot or wrinkle or any such thing," strong and vigorous, facing the future without fear. From the beginning, the Popes have looked beyond the commonly accepted boundaries of their times and have seen fruitful opportunities where others would have seen only failure. They look as with the steady, keen observing eyes of God. Their hearts never become old. They recognize what is, seek to preserve whatever there is of good in it, meet the future with joy and endeavor to shape it according to God's will. This is the sign of the youth of the Church. The Church renews her life in every succeeding generation and like a real organism, she is ever growing. That growth can best be recognized in the foreign missions. The inspiration of the foreign missioners in every clime and generation has been the Pope. To him, as did St. Paul himself, have they always turned to have their mission approved, lest they "should be running or had run in vain." There, revealed in its essence, can be visioned the aims of the Popes which are *one,* whatever the passing, historical scene or place, namely, the incorporation of all humanity into the Mystical Body of Christ and the fostering of its steady growth by the truth of the Church's doctrines and the heavenly food of her sacraments.

The early missionary effort of the Church in Europe was no different in its aims from the modern movement in the Orient. It grew up, however, in a different soil and at a different moment in the life of Christ's Mystical Body. The doctrines of the Church filled the void left by the old Roman culture, which had spent itself in syncretistic frivolities and had therefore weakened the spirit of the West at the very time when that spirit needed all its strength in order to resist the incursions of the barbarians. It was under the leadership of the Popes that the West preserved its continuity and even absorbed the barbarians.

This cultural rehabilitation was not, however, the chief goal of the Church's activity. The Church lent all its forces to the efforts of the West solely in order that its children might partake more readily of the supernatural effects of the divine sacraments. Yet, precisely because of what the Church did for the West, it was wrongly accused of a desire for temporal power. The fact that the Church was actually pursuing its own supernatural aims in its missionary activity, then as now, is brought out very forcefully in a document written in 817 and presented by the Archbishop of Lyons, Agobard, to Louis, the son of Charlemagne.

> A single truth has been taught to all the nations of the world. The same faith has been given to them by God, the same hope . . . the same

charity, the same wish, the same desire, one prayer. All without exception, whatever their ethnic differences, whatever the diversity of their conditions, their sex, their birth, nobles and serfs say with one heart in their prayer to God who is their Father: "Our Father, who art in heaven, hallowed be Thy Name." They call upon but one single Father. . . They ask for but one single kingdom, His royal kingdom. They desire only the fulfillment of His will. They pray Him to give them all the same daily bread and to forgive all of them their sins. . . Now there is neither Gentile nor Jew . . . neither barbarian nor Scythian, neither Aquitanian nor Lombard, neither Burgundian nor Alamanian, neither serf nor freedman; all are but one in Christ. . . If the Lord has suffered the Passion, it is in order that, through His blood, those who were afar off may come near and that separations may disappear.

This most significant document was written at a time when the first conscious efforts were being made to restore, on a larger scale than ever before, the political unity of the West. Charlemagne had indeed brought into the orbit of Western culture many tribes and peoples who, however, were still governed by their own laws. Political unity, if such there was, disintegrated at his death. Archbishop Agobard's statement describes the mighty efforts of the Church to pursue its own aims, and the singular effectiveness of these efforts.

Based on that fundamental unity, the Western world initiated a culture and a civilization unparalleled in the history of man. When men began to forget the root and sap of that culture, and valued only its external expressions and its comforts, the Church, especially through its Popes, began to struggle to maintain Christian ideals as the integrating force within that culture. That struggle has now reached its crucial point in the Western world.

The Church gives no signs of a weakened vitality. Her hopes and aims of to-day are those of the first Apostles. She can never learn to give up. For seven hundred years she has looked with eyes of hope towards China. Her missioners in Japan, India, Indonesia, Africa, the islands of the Pacific, for four centuries have gone over in wave after wave to meet death and, what is worse, rebuffs and indifference. Always youthful in spirit, nothing can discourage them. They are like boys at play, counting nothing but the victory and straining and striving to win until Christ comes and tells them: "Sleep now and take your rest." With the age of discoveries, the Popes, missionary in heart themselves, always looking with missioners' eyes upon the whole world, were quick to see that the complications of modern commerce and colonial competition would require greater co-ordination on a large, unprecedented scale to perform what previously had been the object of the Pope's personal solicitude. It was no longer enough to encourage the leaders of mission expeditions, to invest them with the spiritual powers of their office, and to remember always to send others after them. The Pope's aim, as always, was not to help establish royal colonies, but to bring these vast expanses of territories with their millions of souls into the unity of the Body of Christ. They had co-operated with rulers, kings and emperors, but they saw the need of a permanent, ever watchful organization of their own for providing the new lands with bishops and priests. Co-ordinating all previous efforts on June 22, 1622, Pope Gregory XV created the Sacred Congregation of the Propagation of the Faith. This Papal institution was not born of a fear of disintegration, of a premonition that these peoples would form a vast block against the Church, but it came into being in order to bring these peoples into that unity "on the plane of things eternal" which is the very ground, the root and foundation, the one cementing force, even though it never be mentioned, of any, lasting, true social organization of peoples. More than three hundred years ago Pope Gregory XV mapped out the world to bring it to a unity which by then had on the surface been broken into myriad pieces in Europe. With the vision of youth and with the prodigality of energy flowing from an infinite source, as the Bishop of the yet unknown vast reaches of the world, he saw no reason why the millions of the East and the New World should not be included in that same unity and, what is more, in the face of almost metaphysical impossibility, he organized Europe even in the throes of the counter-Reformation, to extend its task to regions a hundredfold larger than all Europe itself.

As the peoples of the world come closer to one another through vastly improved methods of communication and transportation, the wisdom of forming such a Congregation has become most evident. Its primary purpose since its beginning has been to divide and subdivide areas for the purpose of forming units of peoples who are in themselves homogeneous, so that the Gospel might be preached to them with the least possible misunderstanding and that they might be thoroughly convinced with the greatest possible conviction that the faith is not a foreign importation but the very coming of Christ himself into their hearts by faith so that they all might "attain to the unity of the faith and of the deep knowledge of the Son of God, to perfect manhood, to the mature measure of the fullness of Christ . . . to practice the truth in love, and to grow up in all things in him who is the head, Christ." Herein can be perceived the true nature of the unity of peoples. Unity is not imposed upon a people from without, rather it is an immanent activity which proceeds from the inner parts.

As in the body, similar cells have the same function and possess all that they need for its performance, and by working together help form the unity of the body, so also the individual parts of the Mystical Body must be equally rich in all the sacraments. It is not enough that a people accept the doctrines of the Church and practice the faith as individuals. They must perform the social functions of the Church and particularly that of spiritual fecundity. They must have their own bishops and hierarchy, or else they are in danger of being cut off from the main body. The Sacred Congregation of Propaganda recognized this from the very beginning. It encouraged the formation of the Society of the Paris Foreign Missions, one of the primary objects of which was the training of native priests. Bishop Pallu, upon leaving Rome for China, was told by Innocent XI, "The reason that you are going as bishop to these regions is mainly to attend to the education of youths so that they may be raised to the order of priesthood and that bishops may be consecrated from among them."

While on the one hand the Holy See was thus re-organizing its mission forces to meet the new conditions of vast expansion and development, the commercial exploitation of these same peoples, on the other, was encouraged by persons interested more in the power and riches of the mother country than in the welfare of the natives. They even directly opposed the training of native priests and least of all approved of native bishops, considering them as a threat to the foreign domination. Added to this was the prejudice fostered against the native either because of his lack of a native culture or because of an unwillingness to accept the European as master in a house not his own. Europeans wrongly used their own culture and civilization as a yardstick for native intelligence and impetuously judged that they were not fit to assume the responsibilities of the priesthood. The enormous territories to be evangelized occupied the missioners so greatly that with few exceptions they almost entirely lost sight of the ultimate aim of a native clergy and hierarchy, or else found in their heavy labors an excuse for not extending them further by opening seminaries.

Thus foreign missions in the modern era came to develop along lines that were not proportionate. The mapping out of the world to be won for Christ proceeded steadily and with a deep understanding of the differences of places. But the formation of the native clergy and hierarchy did not proceed apace as in earlier times. For instance, less than a hundred years after the Edict of Constantine, there was scarcely a large city of the Roman Empire which did not have its own bishop and clergy. Before 850 A.D. native bishops in the broken pieces of Charlemagne's empire were most articulate and active in endeavoring to form the new political organization of Europe along Christian lines. But since the opening of the modern era, which may be judged to have begun with the discovery of America and the conquest of Granada, up to the present century, not a native bishop was consecrated for India, China or Japan, and only weak isolated attempts were made to develop a native clergy.

The long-ranged vision of Pope Benedict XV and the energetic continuation of his policies by Pope Pius XI have restored the traditional method of evangelization. The encyclical letter of Benedict XV, *Maximum illud* has been termed the most significant document on foreign missions in modern times. It broke through the counter-tradition of modern mission efforts to make the foreign mission lands spiritual colonies of the Western world, and laid once again that solid basis for unity which is the healthy, immanent functioning of all parts. All exclusivism was banned, whether of religious congregation or nation. The missioners were encouraged to meet and exchange ideas. The formation and the organization of the native clergy were reaffirmed emphatically as one of the principal objectives of all missions, the crown of the missioners' work and the visible sign that their missions have been well established. The missioners were exhorted to become part of their people by practicing all the Christian virtues without stressing their own nation of origin.

Furthermore, Benedict XV devoted a great part of his Encyclical to the co-operation of the faithful with the missioners, for the health of each of the members is a matter of concern to all the members together. Prayer, vocations, and support of the Pontifical Mission-Aid Societies were urged upon the faithful. All this was said by the Pontiff as early as Nov. 30, 1919, while the world was being cut up into spheres of influence by the Great Powers and the sores of disunity and disproportion were spreading, until on the level of human affairs they finally festered and infected the whole planet with the last catastrophic war.

In a time of comparative peace and prosperity, His Holiness, Pope Pius XI, in his encyclical letter, *Rerum ecclesiae* of Feb. 28, 1926, emphasized what had been stated by his predecessor. The Sovereign Pontiff, constantly recalling the words and acts of Benedict XV, made clear that while the mission lands themselves should become eventually self-sustaining units, more foreign missions and the co-operation of the faithful of the Western World were still sorely needed and would be for some time to come. Before speaking at all of the native clergy and hierarchy, Pius XI exhorted the faithful to realize their important and ever present obligation to aid the missions. Prayer was reaffirmed as of first importance, while the fostering of vocations and the support of the Pontifical Mission-Aid Societies were given extended consideration. Continuing his letter, the Holy Father next delivered to the world the Magna Charta of the native clergy. "What is the aim of missions, we ask of you, if not to found and plant the Church in a permanent way in these immense regions? . . . . Why prevent the native clergy from cultivating the field which properly belongs to them by the right of nature, that is to say, to guide the people who are their own?" The Pontiff foresaw the possibility of a surge of nationalism among the peoples of the Orient and reaffirmed the role that the native clergy and hierarchy could play under such circumstances. In clear unmistakable language, the Pope declared, "These enterprises [seminaries], isolated up to now, We not only desire, but We wish and order that all the heads of missions undertake them likewise, in such a manner that you will not keep from the priesthood and the apostolate any native who shows promise."

Pope Benedict XV had begun to put into effect his own recommendations. In 1920, a decree was issued placing the Society of St. Peter the Apostle for Native Clergy under the tutelage of the Sacred Congregation *de Propaganda Fide*. But his last illness and death left it for his successor, Pope Pius XI of happy memory, to continue his work. On May 3, 1922, by the *motu proprio, Romanorum Pontificum,* The Society for the Propagation of the Faith, which up to that time was directed by two councils of laymen, one at Lyons and the other at Paris, was made a Pontifical work with its headquarters in the Sacred Congregation for the Propagation of the Faith at Rome. On June 24, 1929, by the *motu proprio, Vix ad summi,* and another of the same date, *Decessor Noster,* The Society of St. Peter the Apostle was made a Pontifical work, with headquarters in Rome, and all three Pontifical Mission-aid societies namely, The Society for the Propagation of the Faith, The Society of St. Peter the Apostle and The Association of the Holy Childhood, were more closely co-ordinated in their work, while the last mentioned retained its headquarters in Paris.

While the faithful at home were thus being better organized to achieve the unity of all mankind in Christ, the immanent growth of the Church in the mission lands was being fostered. In 1923, the first native bishop of India, Most Reverend Francis T. Roche, S.J., was appointed the Ordinary of the diocese of Tuticorin, where he was born. In 1926, six Chinese bishops were consecrated in Rome by Pope Pius XI.

Thus by Divine Providence, His Holiness Pope Pius XII, at the outbreak of the last great War, had a smoothly working instrument at hand for intensifying the work of unity which is of the most pressing urgency for the welfare of the world. The foreign missioners, he has been able to hold out to the world as the true welders of concord in the world. With no need to invent a new glossary of terms or to stretch accepted meanings, he has had but to reassert in season and out of season the program of the Church. True and lasting unity can be achieved only in God with all possessing domestically the God-given means to approach to God.

Truly the Holy Father, whose high office it is to strengthen the faith of others and to feed the lambs of Christ, is pressed on all sides by unbelief and spiritual starvation of such proportions, so immediately and simultaneously known to him, that he must need every divine help. Like Abraham, in view of the promise of God, he does not waver, but is strengthened in the faith, giving glory to God, being fully aware that whatever God had promised He is able also to perform. Crises, a mild name for persecutions, have been almost the normal condition of the Church from the very beginning so that the nigh chaotic affairs of to-day have not blinded the Vicar of Christ from seeing that the continuation of the development of the plans of his immediate predecessors for the missions would best serve towards that only unity which is in Christ.

A few months after the Vicar of Christ had ascended the chair of Peter, the conflagration of the last war flamed up in 1939. In the face of this threat of world-wide totalitarian domination and atheistic Communism, he declared in his first encyclical letter to the world, *Summi Pontificatus,* that never had Christianity stood in greater need of vigorous defense. In that same letter, he recalled the year of his ordination to the sacred priesthood and rejoiced that his predecessor of blessed memory, Pope Leo XIII, in 1899, had dedicated the world to the Sacred Heart of Jesus. That dedication he declared to be both the source of unity for the whole of mankind and its visible expression. He pointed out that lack of unity was the most dangerous evil of the world to-day and then described this unity as uniting all individuals without absorbing or obliterating their racial and national characteristics:

> In the light of this unity of all mankind which exists in the law and fact, individuals do not feel themselves isolated units, like grains of sand but united by the very force of their nature and by their internal destiny in an organic, harmonious, mutual relationship which varies with the changing of the times. And the nations, despite a difference of development due to diverse conditions of life and of culture, are not destined to break the unity of the human race, but rather to enrich and embellish it by the sharing of their own peculiar gifts and by that reciprocal interchange of goods which can be possible and efficacious only when a mutual love and a lively sense of charity unite all the sons of the same Father and all those redeemed by the same blood.
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> The Church of Christ, the faithful depository of the teaching of divine wisdom, cannot and does not think of depreciating or disdaining the particular characteristics which each people with jealous and intelli-

gent pride cherishes and retains as a precious heritage. Her aim is a supernatural union in all-embracing love, deeply felt and practised, and not the unity which is exclusively external and superficial and by that very fact weak.

The Sovereign Pontiff continued by emphasizing the truth that the traditional practices of a people are not yardsticks of truth but must conform to man's true destiny: "The Church hails with joy and follows with her maternal blessing every method of guidance and care which aims at a wise and orderly evolution of particular forces and tendencies having their origin in the individual character of each race, provided they are not opposed to the duties incumbent on men from their unity of origin and common destiny."

This aim of unity has most clearly been shown in the foreign missions. The Holy Father then restated in unmistakable language the policy re-established by Pius XI—the homogeneous groupings of peoples and the development of an immanent spiritual life through the native clergy.

She has repeatedly shown in her missionary enterprises that such a principle of action is the guiding star of her universal apostolate. Pioneer research and investigation, involving sacrifice, devotedness and love on the part of her missionaries of every age, have been undertaken in order to facilitate a deeper appreciative insight into the most varied civilizations and to put their spiritual values to account for a living and vital preaching of the Gospel of Christ. All that in such usages and customs is not inseparably bound up with errors will always be subject to kindly consideration and when it is found possible, will be sponsored and developed. Our immediate Predecessor of holy and venerated memory, applying such norms to a particularly delicate question, made some generous decisions which are a monument to his insight and to the intensity of his apostolate spirit. Nor need We tell you, Venerable Brethren, that We intend to proceed without hesitation along the same way. Those who enter the Church, whatever be their origin or their speech, must know that they have equal rights as children in the house of the Lord, where the law of Christ and the peace of Christ prevail. In accordance with these principles of equality the Church devotes her care to the forming of a cultured native clergy and to the gradual increasing of native bishops. And in order to give external expression to these Our intentions We have chosen the forthcoming feast of Christ the King to raise to the episcopal dignity at the tomb of the Apostles twelve representatives of widely different peoples and races. In the midst of the disruptive contrasts which divide the human family, may this solemn act proclaim to all Our sons, scattered over the world, that the spirit, the teaching and the work of the Church can never be other than that which the Apostle of the Gentiles preached, "Put on the new (man), one that is being renewed unto perfect knowledge according to the image of his creator." Here there is not "Gentile and Jew," "circumcised and uncircumcised," "Barbarian and Scythian," "slave and freedman," but Christ is all things and in all.

On Oct. 29, 1939, in accordance with this determination expressed in the above quoted encyclical letter *Summi Pontificatus,* Pius XII consecrated bishops to the number of the twelve Apostles in an historic ceremony in St. Peter's and thus publicly began the fulfillment of his intention to implement further the plans of his predecessors. In 1942, he laid down more detailed principles for the establishment of ecclesiastical divisions in the mission lands and has steadily since the beginning of his pontificate carefully guided the work of further division into more homogeneous and more easily administered groups. Scarcely a month has passed during his pontificate, when he did not appoint new missionary bishops, vicars and prefects, determine with paternal care the boundaries of new vicariates and prefectures, and even approve their names.

In 1945 His Holiness by a decisive stroke ratified most emphatically his policy to encourage unity by diffusing the strength of the Church more widely and deeply into its members. His most significant act was the establishment of the Chinese hierarchy in 1945. While the world was wishing to bring China into the family of nations but was hesitating as to how and when it could be done, the Holy Father with supreme confidence and hope took her into the family of the Catholic Church. He has deemed the growth of the Church sufficient to permit this most serious step and thereby expresses the conviction of the Church that China will develop in Christ from within her own boundaries. Further to emphasize this the Sovereign Pontiff has given to China her first Prince of the Church, Thomas Cardinal Tien.

As a lasting efficacious expression of his determination to do for the whole mission world what he had done for China, Pius established on the Janiculum Hill in Rome the College of St. Peter the Apostle in 1947 for the prosecution of higher studies by native priests of the mission lands who would thus be better fitted for the administration of their native dioceses.

With courageous devotion to the truth and a desire to see the Church as domesticated as possible in every region of the earth, Pius XII permitted to Catholics the veneration to Confucius because it now is a civil act. In doing so he has shown that the Holy See is most sensitive to the genius of every people. Pius XII has thus demonstrated to the world his burning desire to respect national customs wherever, as he remarks in *Summi Pontificatus,* "they are not opposed to the duties incumbent on men from their unity of origin and common destiny."

It can escape no one in these times that there has been for many centuries a vast segment of Christians who have not accepted the authority of the Popes in matters of faith and morals. From the very beginning the Church has exercised towards these Eastern Catholics respect and charity, for she recognized without hesitation the validity of the sacraments conferred by the dissident church. Never was there question of the validity of the orders of the priests and bishops. It is too much a part of widely known history to repeat the constant efforts of the Popes to heal the break between the East and the West. For the present purpose it is sufficient to note that Pius XII is no less desirous than his predecessors over the centuries of calling these Christians back to the unity of faith. In his encyclical letter *Orientalis ecclesiae decus* of April 9, 1944, delivered to the world on the occasion of the fifteen hundredth anniversary of St. Cyril of Alexandria, he took occasion to plead for that unity through the memory of St. Cyril. He emphasized the point that the unity of faith must be grounded in charity, and affirmed his love of dissident Eastern Catholics. He repeated the words of St. Cyril who fought so valiantly against the heresy of Nestorius "I yield to no one in my love for Nestorius." The Holy Father with paternal solicitude has encouraged the activities of the Oriental Congregation in its efforts to codify the laws of the Eastern Church and to bring all into the unity of faith, which is Christ.

Nor has Pius XII at any time forgotten that the work of the missioners in the far-flung reaches of the world needs the support, prayers and sacrifices of all Catholics. In his encyclical letter *Saeculo exeunte* of June 13, 1940, to the hierarchy of Portugal and its possessions he repeated the need for prayer for the missions and signaled out the important role that the priests of the world can play through the Missionary Union of the Clergy. He asked that more and more in the major seminaries throughout the world "the candidates to the priesthood should be impregnated with the profound and solid knowledge of missionary affairs."

To the Catholics in America the Sovereign Pontiff delivered a radio broadcast on the eve of Mission Sunday, Oct. 19, 1940. With admiration he recalled his own visit to the United States and then declared "Today . . . We occupy the chair of Peter and while these precious memories, never to be erased, carry Our thoughts to you, Our gaze stretches far beyond over the face of the earth, and the hope that you will help in spreading the Gospel takes on new life, new strength, expands and is lifted up to the sublime heights scaled by your eager and unselfish zeal to bring the nations to the feet of Christ."

For those who hold the missions dear and know them, Pius XII is a giant of keenest appreciation of the right use of means to attain his end. In a time of most unusual emergency when practically every world power and institution was trying to develop new forms and methods for bringing the world into a unity which they had for the first time conceived, Pius, mindful of his apostolic succession and the wisdom of his predecessors, saw that there was no need for changing what already had been initiated before the present debacle. Confident and relying on the loyal devotion of his missioners he has encouraged them in the paths they have already begun to follow and has himself led the way where perhaps some would have feared to begin.

In this year of the fiftieth anniversary of the ordination of His Holiness, Pope Pius XII, now gloriously reigning, the whole Catholic world looks to him, the first missioner among the missioners on this earth, pledges to him its loyalty in the Sacred Heart of Jesus and begs God to give him many more years to feed the lambs of Christ.

✠ THOMAS J. MCDONNELL
National Director,
The Society for the Propogation of the Faith

POPE PIUS XII AND ROME

"Pius XII, Bishop of Rome, Vicar of Christ, Successor of the Prince of Apostles, Supreme Pontiff of the Church Universal, Patriarch of the West, Primate of Italy, Archbishop and Metropolitan of the Roman Province, Sovereign of the State of Vatican City," these are the titles given to the Holy Father by the *Annuario Pontificio,* the official directory of the Hierarchy of the Catholic Church.[1]

Accustomed as we are to see in the Holy Father the Supreme Pontiff of the Church Universal, who carries "the solicitude of all the Churches," we are inclined to forget his Apostolic ministry over his Roman Diocese. This pastoral care, although not as evident in its exterior manifestations, is nevertheless not negligible. The lack of exterior evidence is due particularly to the fact that the full power of the ordinary administration of the Diocese of Rome is given by the Holy Father to his Cardinal Vicar, at the present time His Eminence, Francesco Marchetti-Selvaggiani, Dean of the Sacred College. The administration of the Diocese of Rome is the "Vicariato" (the Chancery), and is run by the "Vicegerens" (the Chancellor), invested with Archiepiscopal dignity.

The personal pastoral care of Pius XII for his Diocese in the past ten years of his pontificate was manifested in the many ways a good shepherd leads his fold and takes care of the spiritual and material needs of his people. The salient points of the pastoral concern of Pius XII for his diocese are outlined in his instructions to the pastors of Rome, the defense of the eternal city during the war, the construction of churches and the care of the poor.

INSTRUCTIONS TO THE PASTORS OF ROME

The care and solicitude of Pius XII for his diocese—Rome and its district—have been the concern of his heart since he ascended the Roman Pontificate, because Rome is the nearest site of his pastoral ministry and center of the Catholic world.[2]

This concern of Pius XII is evident in his first addresses to the Lenten preachers and pastors of Rome.[3] These discourses show very clearly the anxiety of the Father and Pastor for his children and faithful. Their characteristic oratorical form, well known for its deep thoughts and timely reflections, is interwoven with a unique beauty of form and fluency of diction.

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[1] *Annuario Pontificio,* Città del Vaticano: Tipografia Poliglotta Vaticana, 1948, p. 27.

[2] *AAS,* XXXVI (1944), 98.

[3] *AAS,* XXXV (1943), 105.

These discourses are not only an expression of the pastoral activity of Pius XII over his diocese, but very often contain directions most useful to pastors and preachers all over the world for their pastoral vision and theological contents. Very often they have been published in the *Acta Apostolicae Sedis* among the pontifical documents.[4]

It is not our purpose here to examine these documents, but only to mention them as a faithful evidence of the care a watchful pastor has for the fold committed to him.

They become also a sincere expression of his fatherly affection when he states that "the fact, and our realization of being by Divine will the Bishop of Rome, ties us in a particular way to the beloved people of Rome, a chosen part of the fold of Christ and center of our immense duty as the universal pastor of the Church"; [5] for Rome is "the city eternal, in time, and particularly in the unfailing destiny of the Church, which has here its visible head and its center of life and of expansion of Faith and Charity and Hope in this world, as well as the seat of authority and of law which includes the highest commandments which Christ himself welded and renewed with His Gospel." [6]

At the end of 1944, when the battle front had definitely been removed from Rome, Pius XII, with a letter to his Cardinal Vicar [7] ordered "public supplications of atonement and a course of missions for Rome as the field nearest to Our pastoral care and center of Catholicity," and he himself took an active part by leading a solemn function in St. Peter's. In February, 1945, in his address to the pastors of Rome and the Lenten preachers, Pius XII mentioned these missions, as he exhorted them "to visit their parishes, street by street, home by home, gathering the stray sheep and encouraging those who had remained faithful, to pray, to encourage, to help in any possible way providing for the good order of everything," and he pledged "to unite himself with his pastors and faithful each day and each hour, in soul and prayer during the course of those missions."[8]

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[4] *AAS,* XXXIV (1942), 128-47; XXXV (1943), 105-16; XXXVI (1944), 69-87; XXXVII (1945), 33-43.

[5] *AAS,* XXXIV (1942), 137.

[6] *AAS,* XXXVI (1944), 70.

[7] *Ibid.,* 279 ff.

WORLD WAR II

World War II filled a great part of the pontificate of Pius XII. "Pius XII and the War" will be a great chapter in the history of this pontificate, when it will be possible to write it in its entirety, and to document it with the material now sealed in the archives. The solicitude of Pius XII for the safety of the city of Rome has merited for him the ancient title, *Defensor Civitatis*—"Defender of the City."

From the beginning of hostilities, it was apparent that Rome was particularly exposed to attack from the air. When Italy went to war, the Government did not much concern itself with the steps necessary to avert or to lessen the danger of bombing, but the Holy See did not fail to consider that serious problem. In the fall of 1940, after the attack against Greece and when the hostilities at the border of Libya and Egypt reached a more intense stage, it was authoritatively stated in England that the destiny of Rome was linked with that of Athens and of Cairo. So it was admitted, though in an indirect form, that Rome in the eyes of the world was considered something more than the capital of an enemy country, since it is indeed the capital, and more than that, the spiritual home, of millions of believers spread all over the globe.

From 1940 to 1942 there were many reasons to worry about the fate of the Eternal City, but there were no real acts of war, although the continuation of the conflict embittered the belligerents more and more and made them less inclined to moderation and leniency.

Around the middle of 1942, the Allies were fairly well convinced that bombardment from the air was the most efficient and least expensive means of compelling the enemy to surrender and thus hastening the end of hostilities. The press campaigned actively in that direction. This propaganda sometimes did not hesitate to use very questionable arguments, and on Nov. 22, 1942, the *Osservatore Romano* published the following statement:

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[8] *AAS,* XXXVII (1945), 43.

The sad bombing of several Italian cities has been linked, by a certain newspaper, with an alleged statement of Mr. Myron C. Taylor, personal representative of the President of the United States to the Vatican, who is supposed to have said, back in America, "I was convinced that a few bombardments of Italian cities are sufficient to disorganize the resistance and the confidence of the people." We checked this information and we are able to state that such a declaration is absolutely unfounded and that Mr. Taylor, personally interviewed, has categorically repudiated those words attributed to him.

In 1943 it was becoming more and more evident that military necessity was regarded as the only valid consideration in air attack. On July 19, 1943, Rome was bombed and the Basilica of S. Lorenzo Outside the Walls—one of the most venerable monuments of Christianity—was hit. The Holy Father—the Bishop of Rome—quickly appeared among his distressed children. It was the first time he had left the Vatican since the beginning of Italian hostilities.

The following day, Pius XII addressed an historic letter to his Cardinal Vicar:

> . . . as Bishop of this city, We have made constant efforts in order that this Our beloved city of Rome would be spared the horrors and the damage of bombardments. Without mentioning the historical importance of this ancient city, for Us Rome is the Holy City of Catholicism, raised to a new and more brilliant glory in the name of Christ, rich in marvelous monuments of religion and of art, custodian of most precious documents and relics: Rome, with its catacombs which in the times of fierce persecutions were the first shelters of the Christian martyrs whose blood consecrated the amphitheatres and circuses . . . Rome, with its territory where are located the departments of the Church and numerous Pontifical institutions, international foundations and colleges under our jurisdiction, and our patriarchal Basilicas and many, many shrines. . . . Moreover, almost in the center of the city and, therefore, more exposed to the danger of air raids, stands Our Vatican City, an independent and neutral State, with inestimable treasures of Faith and art, which is a sacred patrimony not only of the Holy See, but of the entire Catholic world. All this was made known clearly and repeatedly to whom it concerned in recommending the safety of Rome in the name of human dignity and Christian civilization. It seemed to Us permissible to hope that the weight of such evident reasons; the authority with which though unworthily We are invested; the acknowledgment of Our impartiality by all belligerents; Our vast and constant and beneficent activity towards all, without distinction of nationality

> or creed; it seemed that all this would have brought Us the consolation—amid so many sorrows—to find among both belligerent parties a favorable acceptance of our plea in favor of Rome, but this so reasonable hope was a vain delusion. [At the close of his letter the Holy Father wished his words could be] an efficacious recall to a sense of noble comprehension of the sacred destiny of Rome and to a sense of humanity and of Christian charity.[9]

On July 25, there was a change of government in Italy and on July 31 the new Government decided to declare Rome an open city. The Allies were notified of that decision by the Holy See, but it was a unilateral act and air attacks did not stop but only diminished. The occupation of Rome on the part of the Germans in September, 1943, opened new problems. On October 28, the German Government manifested its desire to have the Vatican City and the Roman monuments spared. This, however, did not eliminate the attacks, which were repeated although within certain limits—particularly after the landing at Anzio. Rome became then a city behind the firing line.

In such circumstances the Holy See did not cease to defend the safety of the Eternal City, a living symbol of Catholicism the world over. On Feb. 22, 1944, addressing the pastors and Lenten preachers, the Holy Father focused his attention on one of the deep sources of sorrow for the Church in that hour:

> . . . If Athens and Rome for historical and religious motives and for some consideration of all belligerents have been spared so far from war attacks, We do not wish to give up the hope that the belligerents will understand how much more the Eternal City has a right to claim respect for her safety. It would be a blot and a shame which would remain indelible forever in history, if ultimately Rome, for reasons of military considerations or military difficulties—which can always be overcome with good will—would fall victim of the devastating fury of this terrible war.[10]

It is well known that similar considerations were also presented through diplomatic channels to the belligerents, and as the Allies answered that the reason for repeated bombardments was the presence of German military objectives, the Holy See repeatedly expressed to the German Government the hope that Rome would not be used for military purposes.

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[9] *AAS,* XXXV (1943), pp. 252 ff.

[10] *AAS,* XXXVI (1944), 82.

The Holy Father on March 12, 1944, made a memorable address to the crowds of refugees and Romans in St. Peter's Square:

> If each city, the world over, hit by an air warfare which knows no law or restrictions, is already a powerful denunciation of the cruelty of such methods of war; how can we believe in the possibility that someone would ever dare to change Rome—this city which belongs to all times and to the world, and on which the Christian and civil world focuses its attention insistently and with trepidation—to change, we say, this Rome into a battle field, into a war theatre, and so perpetrate an act devoid of military glory and most abominable before the eyes of God and of a humanity aware of the highest and intangible spiritual and moral values? So, we cannot refrain from appealing once again to the foresight and wisdom of the responsible belligerent parties, certain that they will not link their names to an event that no reason will ever justify before history, but that they will rather direct their thoughts, their intents, their desires, their strength in the direction of building up a peace free of any violence both internal and external, in order that their memory may remain on the face of the earth in benediction and not in malediction for the centuries to come.[11]

In the distance artillery could be heard even while the Holy Father was speaking. Those months were the most painful for the city of Rome. The blockade of Rome was getting tighter and tighter and at intervals the life of the city was marked by serious disorders. The Vatican convoys—the only ones which supplied provisions for the city—were machinegunned. By this time it was the charity of the Holy Father which was feeding the hungry. Bread was rationed to a minimum, and those who remember that bread is the most important item of food in Italy can best understand the situation. Bread was almost the only food distributed. In addition to hunger there was fear of evacuation of the whole population and of the clashing of the armies on the sacred soil of Rome. The charity of the Holy Father alone in those months of March to May, 1944, guaranteed daily bread to the Romans and to the refugees who had crowded the city in order to have something to eat.[12] In those days the population of Rome rose to two million. The efforts of the Holy Father were certainly the major factor in saving Rome from the threatened destruction.

Many episodes of those days, closely linked with the watchful care of the Bishop of Rome, could be mentioned here, but it is sufficient to recall the massacre of the Ardeatine Caves where 320 persons were machinegunned as a retaliation for the killing of thirty-two German soldiers on the streets of Rome. The *Osservatore Romano* was then the only paper to condemn this barbaric shedding of blood and such a spirit of revenge, and warned that the innocent must be protected at any cost.

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[11] *Ibid.*, pp. 97 ff.

[12] *Ibid.*, pp. 70 f.; 168 f.

To this period also belongs the timely intervention of the Holy See in order to stop the repeated German abuses of transporting war weapons through the streets of Rome, and of keeping explosives on the railroad tracks near the Vatican.

On May 19, 1944, the fighting was rapidly approaching Rome. The Papal Villa at Castel Gandolfo, the shelter for many refugees, was repeatedly hit with a considerable loss of life. Just a month before, the Holy Father had addressed a letter to the Cardinal Secretary of State exhorting the people to pray for the peace of the world and inviting the Romans in particular to pray for the safety of the Eternal City.[13]

The sound of firing had been reaching Vatican City for eight days when on June second, feast of St. Eugene, addressing the Sacred College who had presented their greetings, the Holy Father once more expressed the hope that Rome would be saved from the danger of becoming a battle field:

> . . . We do not want to omit mentioning that air incursions over the city proper have given way to a more considerate treatment and practice. Let us hope that this more equitable and moderate tendency will prevail against considerations of military necessity and reasons of utility, and that the city may be, at any event, preserved from being a battleground. So We do not hesitate to repeat once more with a sense of impartiality and a firmness imposed by Our duty, that whoever would dare to raise his hand against Rome, would be guilty before the world and the court of God, of the crime of killing his Mother.[14]

At last the solicitude of Pope Pius XII had saved Rome. On the third and fourth of June the Romans watched silently the evacuation of the city by the retreating German army. Two hours after the last German armored car had left from the north gates of the city, the American vanguard was moving in through the southern gates. The miracle had happened.

On June 6, Trinity Sunday, in St. Peter's Square, the city of

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[13] *Ibid.*, pp. 145 ff.

[14] *Ibid.*, pp. 166 f.

Rome gathered to greet, acclaim and thank the Holy Father. Pius XII then spoke: ". . . We raise in spirit of adoration our minds and hearts to God One and Triune, to the Father, to the Son, to the Holy Ghost—on whose festive day—the Eternal City was saved from the greatest danger, for His Divine mercy inspired in the two belligerent parties an intent not of affliction but of peace."[15]

Pius XII was acclaimed by the roaring crowds as the "Defender of the City": he had earned that title indeed.

CONSTRUCTION OF CHURCHES AND CARE OF POOR

In August, 1930, Pius XI established the Pontifical "Opera" for the Preservation of the Faith and provided new parishes for the city of Rome.[16]

Rome for some decades had been rapidly growing, its population had increased and new suburbs were developed outside the ancient walls of the city. It was necessary to meet these spiritual needs and also to intensify religious life. Within the walls, churches were numerous, but outside the walls it was imperative to build up the house of God. Then too Rome, the center of Catholicism, seemed to have been marked out as a center of infiltration for other creeds, and, therefore, vigilance and care were necessary to keep and preserve the treasure of the Catholic Faith. For this reason the above mentioned institution was organized under the leadership of Cardinal Marchetti-Selvaggiani.

Plans were completed and churches built all around the ancient urban center, thanks to the generosity of the Pope and the collaboration of the faithful. The "Opera" developed under the Pontificate of Pius XII and in spite of the ravages of war new plans were formulated, new churches built and new religious centers developed. The following churches were erected under the auspices of Pius XII: St. John Baptist de Rossi, St. Galla, Santa Maria Janua Coeli, Our Lady of Grace, Santa Maria Causa Nostrae Laetitiae, St. Andrew the Apostle, Santa Maria Regina Coeli, St. Francis of Assisi, St. Emerenziana and Our Lady of Consolation. All these Churches are finished and open for religious service, and this work has been done since the end of the hostilities. Other churches under construction are St. Raphael, the Ascension of Our Lord, the Church of Tor Fiorenza, and very soon the Church of Borgata Ottavia will start. Other plans are in the offing for Primavalle, Tufello, and other Roman suburbs much in need of churches.

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[15] *Osservatore Romano,* June 7, 1944.

[16] *AAS,* XXII (1930), 337 ff.

Rome is most grateful to its Bishop, Pius XII, because it is due to his munificence that these buildings were raised and new plans for construction are going ahead. A gift of a beautiful Church was made by the Holy Father to the University of Rome. This Church was dedicated to the Eternal Wisdom (Sapienza). The Catholics of the world know that the Church of St. Eugene, Patron of Pius XII, is being constructed. This Church is a gift of the Catholics given to the Holy Father in May, 1942, on the occasion of the Silver Jubilee of his episcopal consecration. Other items could be added to this list, but let us mention only his recent munificent contribution to a new community "The Village of St. Francis" in the neighborhood of the Basilica of St. Paul, for the innumerable families who lost their homes and are now living in poor huts at the edge of the city.

A final mention must be made of the Pontifical Commission of Assistance, which has been a providential help to the poor and was devised by the Holy Father himself. In his address of February, 1945, to the pastors of Rome and to the Lenten preachers he said: "Be it known to you pastors of souls in this our Roman Diocese, be it known to the members of Catholic Action, be it known to all the faithful that in this tragic hour of misery and need, this Work is dear to Us above any other work: to this you must direct every effort of your charity if you desire to answer the wish of the Vicar of Christ."[17] Since then the Pontifical Commission of Assistance has developed and multiplied its branches on behalf of the poor of many other sections throughout the country.

MSGR. FRANCESCO LARDONE

The Catholic University of America
Washington, D. C.

[17] *AAS,* XXXVII (1945), 43.

POPE PIUS XII AND THE ARMED SERVICES

It was indeed providential that during the stress of war years, one so familiar with conditions in the United States should be the reigning Pontiff. The visit of Pope Pius XII to this country twelve years ago gave him first hand familiarity with persons and places which he used to great advantage in the war years.

While embracing soldiers of all nations in his paternal solicitude and while serving as the symbol of justice and the hope of enduring peace in a war-strewn world, Pope Pius XII spent himself untiringly upon the men of the United States Army and Navy who came to see him. Rome meant one thing to the men in uniform—the opportunity to see the Holy Father and to hear from his consecrated lips some message from him whom even non-Catholics recognized as the Vicar of Christ.

A few months ago General Eisenhower informed me that his audience with the Holy Father was the most stimulating and consoling experience of his days in Europe. He also voiced a common reaction—that in talking with His Holiness, one felt as if he were talking with someone intimately in contact with the spiritual world. A number of leaders have spoken of the "piercing eyes" of the Pope.

Sometimes the enthusiasm of our soldiers made heavy demands upon the Holy Father. Whether an audience was given to two hundred or to two thousand, every soldier or sailor wished to touch the Holy Father's hand. One soldier so maneuvered himself that he got to grasp the hands of His Holiness, in a large crowd, three times!

In one group of chaplains, non-Catholic and Catholic, there was a colored Baptist chaplain from Chicago who had looked forward eagerly to meeting Pope Pius. His Holiness distributed rosaries and medals generously. "What kind of rosaries would you like?" the Pope asked, and immediately came the answer, "All black." The chaplain later said, "Never have I seen a more beautiful smile than that the Pope gave me." And of course the colored non-Catholic chaplain proudly distributed the rosaries to his Catholic men.

On three successive Sundays in August, 1946, Chaplain John J. Twiss, of the Archdiocese of Boston, took parties of approximately two hundred each to Castel Gandolfo to call on His Holiness. The Holy Father spoke to most of the men individually, giving about three quarters of an hour to each audience. At the conclusion, His Holiness spoke for seven minutes to express his appreciation of the courtesy shown him, his devotion to the people of the United States and his affection for the men of the Navy. If the Pope seemed to enjoy these audiences, his pleasure was but a reflection of the joy and pride of his visitors at the privilege accorded them. Chaplain Twiss later stated: "The great kindness of the Holy Father to non-Catholic as well as Catholic made much more pleasant the subsequent work of a chaplain. Each man seemed to think he had a personal message to bring to his loved ones at home from His Holiness."

Pope Pius XII seemed to anticipate and to solve some of the embarrassments of women in the Army and the Navy in their inability to dress as is required for papal audiences. His kindly smile and unfailing humor made the Wacs and Waves feel at ease in his presence. He always had a special word of encouragement for nurses and those who were ministering to the sick.

The Holy Father manifested time and again special sympathy with priests who served as pastors for the armed services. Any request they made of him was granted. And their request generally involved the physical strain of seeing hundreds of men.

In February, 1948, I accompanied a fleet of marines and sailors to the Mediterranean. It was amazing to note how intensely interested all were in visiting Rome—providing they could see the Holy Father.

The kindness of Pope Pius XII to men in the service bore fruit which cannot now be adequately measured. One chaplain informed me that he thinks three conversions were the result of a visit of his men to the Vatican.

In the course of these audiences, Pope Pius XII discussed persons and places he knew in the United States. He spoke familiarly of his friends in the American hierarchy, of the universities he had visited, and the places which had impressed him in his brief tour of this land.

Those who were in the haven of the United States are apt to overlook the great services rendered by the Vatican to prisoners of war. The information service alone was of incredible value.

And the guarantee of humanity to many prisoners of war was in and through contacts with Vatican representatives. While serving as District Chaplain at Pearl Harbor, I met many prisoners interned there. For them the priesthood had special significance because a priest was also the representative of the Vatican's mission of mercy in a war-torn world.

One of the few blessings appearing in the horizon of a world which has not yet recovered from its war wounds is the preeminence of the Bishop of Rome. The prestige the Holy Father enjoys in the English-speaking world particularly creates fertile soil for sowing there the seeds of conversion. The threatening clouds of anti-Christian aggression have tended to enhance rather than to endanger his position.

The personal influence of Pope Pius XII upon the soldiers who visited him might be likened to that of another Pope who turned aside the savagery of barbarian hordes and prepared the way to win them into the fold of Christendom. It is difficult to go into any village or city of this country today without meeting men who can say that they have personally seen and talked to the Vicar of Christ. In time of war many heroes are honored. The place Pope Pius XII won for himself is unique. It should serve to bring the people of the United States into deeper understanding of the mission of the Holy See.

MSGR. MAURICE S. SHEEHY

The Catholic University of America
Washington, D. C.

THE CHURCH OF THE MARTYRS

Who does not remember the Roman martyrs of whom Tacitus speaks, sacrificed under Nero and depicted as incendiaries, abominable evildoers, enemies of the human kind? The modern persecutors show themselves docile pupils of that inglorious school. They copy, so to speak, their masters and models, and even surpass them in cruelty, skilful as they are in the art of employing the most recent advances of science and technique for the purpose of a domination and an enslavement of the people such as would have been inconceivable in times past.

—From the address of Pope Pius XII to the people of Rome, on Feb. 20, 1949.

PASTOR ANGELICUS

For ten years Pius XII, now gloriously reigning, has been the Vicar of the Good Shepherd. During this decade, fraught with danger, destruction and decision, His Holiness has taught, guarded, ruled and sanctified the lambs and the sheep of the flock of Christ. That man may live, the Supreme Shepherd has fed the lambs and the sheep with the word of God, the Bread of Life and, in instances multiple beyond mention, the bread of bodily nourishment. His life, crushed by constant cycle of crisis, has been a living sacrifice daily offered. Undaunted and undismayed, armed with nothing beyond the word of truth, he has withstood the wolves of evil and error who have sought to deceive, devour and destroy. At the end of a decade which, for eventful happenings, oppressive anxiety and bitter woes, has not its equal in the course of human history, mankind finds Pius XII, perseveringly and zealously pursuing peace and social justice, and insisting unceasingly and uncompromisingly upon the moral code of revelation and reason as the necessary norm of conduct for the welfare of individuals, families, groups and governments.

Barely two months before the outbreak of the Second World War, which, in its closing stages opened the possibility of an atomic Armageddon to the minds of men, Pope Pius XII told an audience of Hungarian pilgrims that "We are living in a period of great decision." The Holy Father's entire pontificate has actually been a period of great decision for all mankind.

His Holiness Pope Pius XII is richly endowed with the rare qualities of mind and heart which are requisite for the task to which God has called him. The world has come to know his devoted single-mindedness, his true humility, and his profound spirituality. A lifetime of study and of prayerful meditation have given him a genuine understanding of the eternal truths. Extensive experience with and application to the diplomatic work of the Catholic Church have equipped him with the skill to carry on in these troubled times the work of charity, that work animated by the intimate bond of union within Christ's kingdom on earth.

The Holy Father taught the truth about man's social welfare and also, by his active charity, gave effective aid to innumerable victims of the war. Some of his most important statements on the needs of society are to be found in his encyclicals, *Summi Pontificatus, Mystici Corporis,* and *Mediator Dei.* The first of these documents discusses various manifestations of social unrest and gives the Christian solution to the most pressing of modern social problems. Pope Pius XII blames modern social ills on the neglect of the natural law, the abandonment of the morality contained in divine revelation, the evil influence of secularism, and the denial of the solidarity of mankind. He taught that the remedy for these evils is to be found in a social order based on the natural law and upon the truths of God's revelation.

Relativism or the refusal to recognize the existence of absolute truth in the realm of religion, the Holy Father qualified as an error already stigmatized by his great predecessor in the Chair of Peter as moral, juridical, and social modernism. He told the clerical students of Rome that it would be their duty to contradict this modernism with the full and absolute truth of divine revelation. He insisted that this full truth of divine revelation is requisite for the maintenance of man's fundamental rights and duties, in both the individual and social spheres of action.

The Supreme Shepherd has not only held high before his flock and before the world the principles and plan for the Christian order of justice and charity among nations and within nations, but has prayed and pleaded, again and again, with the sorrow and sympathy that only the Father of all can suffer, for Divine and human assistance in favor of all victims of national injustice and international strife. He has urged humane treatment of non-combatants and prisoners of war, the alleviation of the distress of refugees and displaced persons, relief of the starving and needy, and the quick release and return of prisoners of war and political prisoners.

As in the period of the First World War the organization and influence of the Church under the pontificate of Benedict XV, of blessed memory, was used for works of relief and mercy, so, during World War Two and these post-war years, the Church, under Pius XII, undertook a great crusade of charity to aid the victims of want and war. Through the hard and harrowing years of the Second World War the Holy Father bent himself to the superhuman task of succouring stricken humanity. The warmth and light of Christian charity, ardent and abounding, radiated from the Vatican amid the chill and darkness of hate.

The work of the Vatican Information Office was begun in 1939. This agency has collected and transmitted news about prisoners of war, internees and refugees. By the end of the year 1939, 439 messages had been sent and a card index set up in the office of the Secretariate of State. In 1940, with the German invasion of the west, the work greatly expanded. The Office moved to larger quarters in the Palazzo di San Carlo and the Petrine Museums. The staff was increased. Inquiries to the number of 58,000 were handled. By 1944, more than 10,000 requests were received daily. To deal with this volume 600 regular workers were necessary.

Laymen, parish priests, religious communities, and the personnel of Apostolic Nunciatures and Delegations round the globe shared in the work of the Office. Postal and telegraphic communications as well as the Vatican radio were used. In 1943, nearly 250,000 messages were broadcast. During the next year the number reached 27,000 each month. Almost an entire year (8166 hours) of radio transmission were devoted to information about war victims. From October, 1939, to Dec. 31, 1944, the Office dealt with 1,840,360 incoming requests and messages, and sent out 5,630,214.

Papal Nuncios, Apostolic Delegates, and their assistants regularly visited prison and internee camps to give spiritual consolation and often material aid. These papal representatives were welcomed as friends, and often through their mediation and intercession the lot of prisoners and internees improved. "Seminaries" were instituted in some camps to assist prisoners of war to begin or continue their studies for the priesthood. A three-year course of study was planned, each year of which was considered equivalent to half a year in an ordinary seminary.

The enormous displacement of populations, precipitated by ruthless regulations of warring states, touched Pius XII deeply. Relief was organized for the wandering and homeless of many lands. Catholic agencies in various countries co-operated by sending food, clothing, and supplies for distribution by the Vatican among these unfortunates. The Holy See appointed special bishops, in the cases of the Germans and the Poles, to care for the sheep of this dire diaspora.

The Vatican Migration Bureau coordinates the activities of Catholic agencies in many lands which purpose to assist the displaced persons and refugees. It enjoys a regularized relationship with the International Refugee Organization. It has questioned South American countries regarding possibilities for the resettlement of displaced and other persons. Its relationship with the War Relief Services of the National Catholic Welfare Conference of the United States has been close. The Bureau is especially solicitous in obtaining acceptance and entry for displaced persons and refugees without discrimination on account of age and health.

The Pontifical Commission on Refugees cared for the great number of those who fled before the Allied Armies when they invaded Italy in 1944. This Commission later became the Pontifical Commission on Assistance and enlarged its program to include, in addition, general relief, summer camps and other facilities for children, restaurants, and medical services. It conducts 3,000 day and overnight camps, caring for 850,000 children. The restaurants provide one inexpensive meal daily for 280,000 Italian workers and their families. Medical services are provided by regional and diocesan groups of doctors. This nation-wide operation of the Commission has had the support of Catholic agencies of many countries. The Catholic bishops, priests and people of the United States through War Relief Services, National Catholic Welfare Conference, have contributed in cash and kind most generously.

It is said that about a thousand persons a day write to Pius XII to ask him for financial help, food, clothing, or other items. Some idea of the Holy Father's almsgiving may be gained from the fact that his almoners have distributed within the last three years 3,518,372 coats and 4,495,308 suits and dresses, 7,559,142 pairs of shoes, 942,432 layettes, 6,908,608 pairs of stockings, 4,246,936 sweaters, 179,473 pairs of woolen gloves, 10,612,159 articles of under-clothing, 493,792 First Communion outfits, 282,044 pillow cases, 133,861 sheets, 1,178,145 blankets, 366,731 yards of new cloth for men's clothing, 678,324 yards for women's clothing, 93,691 for children's clothes and 155,376 for priests, and 3,026,936 pounds of wool, in addition to other articles. In 1947, 17,000 Easter packages of food went to soldiers still detained as prisoners of war.

Another example of the continuing and characteristic generosity of Pius to the poor of the country of which he is the Primate is his donation of 50,000,000 lire towards the construction of homes for the poor in a new village near Acilia to be named after Saint Francis, Patron of Italy.

The Catholic Women of the United States under the auspices of the National Council of Catholic Women and War Relief Services, National Catholic Welfare Conference, are now collecting 1,000,000 new garments to be sent to the Holy Father to be given to the needy children of the world, whom Pius XII has endearingly called "The Holy Legion of Innocents." On Christmas, 1948, he distributed, through the Apostolic Delegate in Great Britain, the sum of 1,300 pounds for the benefit of children in need, particularly Polish and Ukrainian.

During the years 1946-47, the Holy Father gave food assistance to the value of 1,020,000,000 lire to hospitals, prisons, and other institutions. Assistance to individuals over a three-year span amounted to a sum of 1,062,000,000 lire. From July, 1945, until April, 1946, the Holy See expended fifty million lire to aid prisoners and their families. The Vatican forwarded food to the Greeks during the terrible winter of 1941-42. For the victims of war in Italy, the Holy Father opened thirty-five soup kitchens, as well as 460 cafeterias which dispensed meals at a nominal price.

In his work of charity, Pius XII has in all truth been the *Pastor Angelicus.*

MSGR. JOHN J. MCCLAFFERTY
The Catholic University of America
Washington, D. C.

THE HOLY FATHER'S PRAYER TO OUR LADY

May she, then, the most holy Mother of all the members of Christ, to whose Immaculate Heart We have trustfully consecrated all mankind, and who now reigns in heaven with her Son, her body and soul refulgent with heavenly glory—may she never cease to beg from Him that copious streams of grace may flow from its exalted Head into all the members of the Mystical Body. May she throw about the Church today, as in times gone by, the mantle of her protection and obtain from God that now at last the Church and all mankind may enjoy more peaceful days.

—From the encyclical *Mystici Corporis,* issued June 29, 1943.

POPE PIUS XII AND CHRISTIAN LIFE

The Pope is a figure of world-wide prestige. Catholics and non-Catholics alike recognize him as the most influential person on earth, and even those who hate him intensely acknowledge that his pronouncements carry weight with hundreds of millions of human beings. In recent years men have come to regard it as a normal procedure that the Sovereign Pontiff, either personally, or through one of the Roman Congregations under his immediate supervision, should express his views in matters of vital import to the temporal welfare of mankind. Clearly and emphatically the Holy See has enunciated principles and rules bearing on labor, economics, government, social reform, and international relations. In speaking authoritatively on such subjects the Pope is fully within the scope of his divinely granted power. For the Vicar of Christ is authorized to pass judgment on all questions involving the law of God; and the law of God enters intimately into the social, industrial, political and international problems. This principle was lucidly explained by Pope Pius XI:

> There resides in Us the right and duty to pronounce with supreme authority upon social and economic matters. Certainly, the Church was not given the commission to guide men to a merely fleeting and perishable happiness, but to that which is eternal. Indeed, the Church holds that it is unlawful for her to mix without cause in those temporal concerns; however, she can in no wise renounce the duty God entrusted to her to interpose her authority, not, of course, in matters of technique, for which she is neither suitably equipped or endowed by office, but in all things that are connected with the moral law. For, as to these, the deposit of truth that God committed to Us, and the grave duty of disseminating and interpreting the whole moral law, and of urging it in season and out of season, bring under and subject to Our supreme jurisdiction not only social order but economic activities themselves.[1]

In the twenty centuries of the Church's existence no Sovereign Pontiff has been required to face so many and so grave problems of world importance as Pope Pius XII, most gloriously reigning. The ten years during which he has worn the tiara have not only witnessed numerous social and economic crises in many lands, but have beheld the most wide-spread and disastrous war in all history. It is no pious exaggeration to say that our present Holy Father would have been utterly crushed by the responsibilities and afflictions and heartaches that have fallen to his lot, if he had not been supported by an indomitable spirit of supernatural faith and an unwavering confidence that the Divine Master, who laid on his shoulders the burden of the sovereign pontificate, was ever at his side to give him guidance and strength and consolation.

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[1] *AAS,* XXIII (1931), 190.

It is a matter of common knowledge that Pope Pius XII has devoted every power of his soul and body toward healing the chaotic conditions into which the world has been plunged during the past decade. His wisdom, charity, and authority have been put unstintingly at the service of the human race. Not only Catholics, but also millions of men and women outside the Church are loud in their praise and admiration for the constant efforts he has made to restore peace to a world torn asunder by hatred and deluged with blood. It is daily becoming more and more evident that only in the program laid down by Pius XII is there any possibility of restoring order to the human race. Yet, of the many who praise the genius and zeal of the Sovereign Pontiff in his endeavors to settle the crucial problems of mankind, there is, doubtless, a large number—including some Catholics—who do not realize that the promotion of the temporal welfare of society is only a secondary function of the papacy. The Pope's first task is the spiritual good of mankind. His main concern is to procure for human beings happiness in the life beyond the grave, rather than in the brief span of earthly life. He must constantly remind his fellowmen that amid the trials and sorrows they are forced to endure in this vale of tears they must ever keep their eyes fixed on the supreme goal of human existence, the everlasting possession of God. He must never forget that all the temporal miseries that may befall the entire human race are not so grave an evil as the eternal loss of a single immortal soul. Consequently, he must make it his first task to proclaim and interpret the doctrines of faith and morals, to urge the faithful to make use of the means of salvation, to devise ways and means of fostering a deeper spirituality in the souls committed to his care, to protect the faithful from the insidious snares of the world, to persuade those who have strayed from the fold to return to the bosom of the Church, and to provide for the spread of the faith in lands where Christianity is still little known. The primary mission of the Pope, whatever be the political and economic conditions of the times in which he reigns, is the same as that which the first Pontiff received from the lips of the Word Incarnate: "Feed my lambs; feed my sheep." [2]

Just because Pope Pius XII has labored so extensively and so wholeheartedly for the restoration of temporal happiness to the world, his efforts toward developing the Christian life in the souls of his fellow men are in danger of being overlooked. The public press, which gladly features papal pronouncements on industrial problems or international complications finds little news value in an exhortation to seek first the kingdom of heaven, even though it be delivered by the Pope. Accordingly, many persons are unfamiliar with not a few of the statements and rulings issued by Pope Pius XII in the ten years of his pontificate with a view to instructing Catholics and urging them to lead more holy lives. They have read his masterful expositions of the principles on which a just peace must be based, but they have not heard of his fervent addresses to newly married couples or his sound directions on the preaching of the Gospel delivered to the Lenten preachers of Rome. They know from the newspapers about the messages on the principles of statesmanship he has sent to powerful rulers, but they do not know about his advice on prayer to groups of little children.

The purpose of this article is to give a brief conspectus of the chief accomplishments of Pope Pius XII, as chief teacher and spiritual guide of Catholics, towards helping them to know better the teachings of the Church, to live a deeper supernatural life, and to attain a greater assurance of winning the crown of life eternal.

PRAYER

Time and time again Pope Pius XII has urged the faithful to have recourse to prayer in their private and public needs. "Prayer is the sword that pierces the heart of God and lets flow His love and mercy" he asserted in his radio broadcast to the United States on Mission Sunday, Oct. 19, 1940.[3] In a sermon delivered at a Mass for peace, celebrated in St. Peter's Basilica on Nov. 24, 1940, he made this beautiful statement on the power of prayer:

> With that infinite and tender mercy which surpasses all His works, God will hear us at the time and in the manner appointed by His Blessed Providence—if to the steps of His throne will ascend in unison trust-

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[2] *John,* 21:16-17.

[3] *A.A.S.* XXXII (1940), 425.

> ing and ardent prayers, enriched with the humiliation of penance. For it belongs to the supreme eminence of the goodness and charity of God, not only to give life and prosperity to all, but also to hear in His liberality the pious desires which we express in prayer.[4]

A more recent assertion of the efficacy and necessity of prayer is found in a discourse which the Pope delivered to a large assembly of young men of Catholic Action, representing fifty-two nations, who gathered in St. Peter's Square on Sept. 12, 1948:

> Only if you pray will you be able to remain firm in your faith and to act according to that faith in all the circumstances of life. Only a throng of men who pray can, in the present bitter struggle between truth and error, between good and evil, between the affirmation and the denial of God, achieve the victory. Only a throng of men who pray can bring social peace.[5]

The Pope ascribes special value to the prayers of little children. Particularly during the month of May he calls for their petitions to the Queen of heaven:

> May fathers and mothers piously lead their children, even the smallest, each day to the altar of the great Mother of God and offer them, together with flowers from garden and field and their own prayers and those of their little ones, to the Blessed Virgin. And how can the heavenly Mother turn a deaf ear to the voices of so many suppliants, imploring peace for citizens, peoples, and nations? How can she turn a deaf ear if to the prayers of the angels of heaven are united the prayers of little children, who can be called the angels of this world? [6]

Through the years of his pontificate Pius XII has continued to summon the "white legions of children," [7] "the flowers of the Mystical Body of the Church,"[8] "whose limpid eyes seem to reflect something of the splendor of the light of heaven," [9] to raise "their candid and trustful prayers" [10] for the return of peace to the world. And no one imbued with faith will doubt that conditions would be much worse today if it were not for the prayers of the thousands of children who responded to the invitation of the Vicar of Christ.

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[4] *Ibid.*, p. 534.

[5] *AAS*, XL (1948), 413.

[6] *AAS*, XXXI (1939), 155.

[7] *Principles for Peace*, ed. Koenig (Washington, D. C.: N.C.W.C., 1943), n. 1348.

[8] *AAS*, XXXII (1940), 145.

[9] *AAS*, XXXIII (1941), 111.

[10] *AAS*, XXXIV (1942), 126.

Devotion to the Holy Eucharist has been a favorite theme of the spiritual exhortations of Pope Pius XII. In the past ten years through the medium of the radio he has addressed almost twenty national eucharistic congresses, and always his message has been fervent and inspiring. "Today, as always, the salvation of the world is to be found only in the return to the supernatural life, which has its center and all its power in the Holy Eucharist." [11] "Only in Christ, the Saviour of the world, are our hope and trust, because in His hands are the hearts of men, and He knows how to bring tranquillity to the stormy waves." [12]

Pope Pius XII has frequently urged Catholics to practice devotion to the Mother of God. His radio discourses to Marian congresses have been masterpieces of theology and piety. Thus to the pilgrims gathered at Fatima on May 13, 1946, he gave this concise but substantially adequate exposition of the place ascribed to Mary in Catholic teaching:

> Jesus is King throughout all eternity by virtue of His divine nature and His conquest; through Him, with Him and subordinate to Him, Mary is Queen by grace, by the divine motherhood, by conquest and by singular election. And her kingdom is as vast as that of her Son.[13]

On Oct. 31, 1942, the Pope consecrated the entire world to the Immaculate Heart of Mary,[14] and on Dec. 10, 1943, he approved the Mass and the Office for a feast of Our Lady under this same sublime title, to be celebrated annually on Aug. 22, the Octave of the feast of the Assumption.

From these frequent exhortations of Pope Pius XII to the faithful, urging them to raise their hearts and voices in fervent prayer, we can perceive the deep spirit of faith and of devotion that dwells in the soul of our Holy Father, and his serious realization of his duty to foster in the hearts of the faithful the life of divine grace. It is very evident that Pope Pius XII attributes greater efficacy toward the restoration of world order to prayer than to conferences and treaties of rulers and statesmen. As Pope he has maintained the same views which he prophetically expressed at the International Eucharistic Congress in Budapest on May 25, 1938, nine months before he was elevated to the See of Peter:

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[11] *Ibid.*, p. 354.

[12] *AAS*, XXXII (1940), 421.

[13] *AAS*, XXXVIII (1946), 266.

[14] *AAS*, XXXIV (1942), 324.

Until those who are on both sides of the line have their hearts penetrated by the spirit of Bethlehem, by the example of Nazareth, by the doctrine of the Sermon on the Mount, by the *Misereor super turbam,* all official statutes, all human arbitration will remain doomed to impotence at the great risk of arriving one day at the full bankruptcy of their promises.[15]

THE SACRAMENTS

On May 6, 1946, Pope Pius XII issued to the Sacred Congregation of the Sacraments a mandate with a view to extending the precious graces of Confirmation to many Catholics who otherwise would be deprived of this sacrament. The Pope commanded that a decree be issued empowering parish priests to confirm adults and infants, not yet confirmed, in case they are in danger of death and a bishop is not available. This decree was published on Sept. 14, 1946, and became effective on Jan. 1, 1947.[16] About two years later an extension of this decree was granted in such wise that all priests under the Congregation of the Propaganda may confirm persons in danger of death.[17]

These concessions are extraordinarily generous, in view of the previous discipline in the Latin Church. It is true, since the sixth century, priests of the Latin rite have been deputed to confirm in exceptional cases. But never before have there been concessions so extensive as those granted by Pius XII. In theological manuals until the end of time it will be recorded that it was our present Holy Father who, in his desire that as many of the faithful as possible shall receive the sacrament of the Holy Ghost before they pass into eternity, used his authority as Sovereign Pontiff in such extraordinary measure.

Another declaration of great importance in the field of sacramental theology emanated from the Holy See in the form of an apostolic constitution on the essence of Holy Orders, published on Nov. 30, 1947.[18] This pronouncement definitely designated as the essential factors of the ordination to the diaconate and the presbyterate and of episcopal consecration the imposition of hands with the accompanying words expressive of the particular order being conferred. This constitution does not, indeed, directly affect the laity, but it is of great practical benefit both to bishops and to ordinands in settling any doubts or anxieties that might arise in reference to the validity of ordination, although it is still a debatable question whether the imposition of hands always constituted the total essential matter of Holy Orders, or previously to this decree the *traditio instrumentorum* was a part of the essential matter.

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[15] *Principles for Peace,* n. 1289.

[16] *AAS,* XXXVIII (1946), 349.

[17] *AAS,* XL (1948), 41.

[18] *Ibid.,* pp. 5 ff.

A very practical measure was the *motu proprio* of Pope Pius XII, given on Dec. 16, 1947—because, to use his own words, he was "compelled by his solicitude for souls"—which allows priests on an airplane trip to hear confessions according to the norms prescribed in Canon 883 for priests taking a sea voyage.[19] Another example of our Holy Father's generous attitude in affording greater opportunities for the faithful to partake of the sacraments appears in the numerous dispensations from the eucharistic fast which have been granted in recent years, such as those for the benefit of night-workers, persons who are hospitalized, and sick priests and religious.

In his willingness to modify ecclesiastical discipline, though it has been in use for centuries, Pope Pius XII has manifested no undue disregard for tradition. On the contrary he has given evidence that he can wisely employ his sovereign jurisdiction over the sacraments in accord with the fundamental rule: *Salus animarum prima lex.* Thus, he has modelled his conduct on the example of Christ Himself, who was ever ready to lavish on those in spiritual need the riches of His divine power.

THE CHURCH AND NON-CATHOLICS

In the address which he delivered to the Cardinals on the day of his coronation, Pope Pius XII asserted that "numerous brothers separated from us" place their confidence and hope in the Holy See.[20] In his initial Encyclical, *Summi Pontificatus,* he was referring to non-Catholics when he spoke of "so many noble minds separated from Us, who yet in their hunger and thirst for justice and peace turn their eyes to the See of Peter and from it await guidance and counsel."[21] Again, in his Christmas message of 1942 the Pope called for the co-operation of "those who are united with Us at least by the bond of faith in God" toward "the renewal of society in spirit and truth."[22]

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[19] *Ibid.,* p. 17.

[20] *Principles for Peace,* n. 1314.

[21] *AAS,* XXXI (1939), 560.

[22] *AAS,* XXXV (1943), 18.

But, concomitantly with his great spirit of Christian charity towards those outside the Church, Pope Pius XII has clearly and constantly propounded the doctrine that the Catholic Church alone is the true Church of Jesus Christ, which all are obliged to join, that the Church will never compromise on matters of faith, and that heresy has brought the gravest evils on mankind. In the Encyclical *Summi Pontificatus* he stated that the basic source of the misfortunes that oppress the modern world is "the progressive alienation of the peoples from the principles of morality and from that unity of Christian faith and Christian teaching which once was promoted by the tireless and beneficent work of the Church." [23] In the Christmas message of 1948 we read:

> The maternal eye of the Church follows with watchful love and redoubled care the souls of those temporarily lost or in danger. She is not angry; she prays, she does not condemn. She waits, is waiting the return of those children of hers and is anxious to find means of hastening that hour. That is why the Church shrinks from no sacrifice, finds no trouble too burdensome to such an end. She is ready for everything, except one thing: that she be not asked to gain the return of the children who have left her—either in the distant past or recently—at the expense of any diminution or tarnishing of the deposit of Christian faith confided to her keeping.[24]

This last statement is a reminder of the words in reference to non-Catholics contained in the *Mystici Corporis:*

> As you know, Venerable Brethren, from the very beginning of Our Pontificate We have committed to the protection and guidance of heaven those who do not belong to the visible organization of the Catholic Church, solemnly declaring that after the example of the Good Shepherd We desire nothing more ardently than that they may have life and may have it more abundantly. . . . From a heart overflowing with love We ask each and every one of them to be quick and ready to follow the interior movements of grace, and to look to withdrawing from that state in which they cannot be sure of their salvation. For, even though unsuspectingly they are related to the Mystical Body of the Redeemer in desire and resolution, they still remain deprived of so many precious gifts and helps from heaven, which one can enjoy only in the Catholic Church. . . . Unfortunately many are still walking far from the Cath-

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[23] *AAS,* XXXI (1939), 441.

[24] *New York Times,* Dec. 25, 1948, p. 5.

olic truth, not willing to follow the suggestions of divine grace; and the reason is that not only they, but the faithful too, fail to intensify their prayers to God for this intention.[25]

And so, the statements and acts of Pope Pius XII with respect to those separated from Catholic unity represent the age-old attitude of the Church. Christian charity in full measure must be lavished on non-Catholics, for they are the children of God, destined to attain to the beatitude of everlasting life. The Church welcomes their co-operation toward the promotion of social welfare and the fostering of Christian principles of morality. Their personal qualifications can be admired; their good faith can be recognized. But, toward heresy itself the Church must be uncompromising. The Sovereign Pontiff, as the guardian of revealed truth, may never cease to proclaim the obligation of those outside the fold to accept the Catholic faith. The members of the Church must be safeguarded against indifferentism and unlawful participation in non-Catholic religious rites. The policy of Pope Pius XII in these matters is the same as that of the Popes who have preceded him. An indication of this is the *Monitum* of the Holy Office, issued on June 5, 1948, forcefully reiterating the legislation of Canon 1925, §3, which prohibits Catholics from taking part in public religious discussions with non-Catholics (without the permission of the Holy See) and of Canon 1258, §1, forbidding Catholics to participate actively in non-Catholic religious rites. The solicitude of the Holy See for the preservation of the Catholic faith in its integrity has certainly not diminished during the pontificate of Pius XII.

THE RIGHTS OF MAN

Totalitarianism has frequently been denounced by Pope Pius XII, especially in his Christmas messages. As an anthithesis to this disastrous philosophy of government, which would consign all the rights of the citizens to the arbitrary disposition of the government, the present Pontiff, in the exercise of his teaching authority, has asserted in detail the fundamental rights of the human person. In the radio broadcast which he delivered on the 50th anniversary of the *Rerum novarum* he enumerated the right to provide for oneself and one's children by work, the right of labor to organize, the right to give God His due worship, the right of husband and wife, of father and mother, to lead a married domestic life, the right to a reasonable liberty in the choice of a state of life and the fulfillment of a true vocation.[26] A more complete enumeration is found in the Christmas message of 1942:

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[25] *AAS,* XXXV (1943), 242 ff.

> He [the civil ruler] should uphold respect for, and the practical realization of, the following fundamental personal rights: the right to maintain and develop one's corporal, intellectual and moral life, and especially the right to religious formation and education; the right to worship God in private and in public and to carry on religious works of charity; the right to marry and to achieve the aim of married life; the right to conjugal and domestic society; the right to work, as the indispensable means toward the maintenance of family life; the right to free choice of a state of life, and hence, too, of the priesthood or religious life; the right to the use of material goods, in keeping with his duties and social limitations.[27]

Catholics of the United States, where the problem of racial equality is the object of so much discussion at the present time, should ponder on the words of Pope Pius XII in his first Encyclical: "The first of these pernicious errors, widespread today, is the forgetfulness of that law of human solidarity and charity which is dictated and imposed by our common origin and by the equality of rational nature in all men, no matter to what people they belong." [28] And in the *Sertum laetitiae,* addressed to the Bishops of the United States, the Holy Father stated: "We confess that we feel a special paternal affection, which is certainly inspired of heaven, for the Negro people dwelling among you." [29]

In addition to his natural rights, every human being has a claim to certain supernatural prerogatives in the present order. The chief of these is membership in the Mystical Body of Christ. Never before has this privilege been explained more fully and in a more sublime manner than in the memorable encyclical *Mystici Corporis,* issued by Pope Pius XII on June 29, 1943. In this glorious exposition of Catholic doctrine, the Pope does not hesitate to say that the members of the Church are needed by the Son of God:

> Because Christ the Head holds such an eminent position, one must not think that He does not require the Body's help. What Paul said

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[26] *AAS,* XXXIII (1941), 223.

[27] *AAS,* XXXV (1943), 19.

[28] *AAS,* XXXI (1939), 546.

[29] *Ibid.,* p. 647.

of the human organism is to be applied likewise to this Mystical Body: "The head cannot say to the feet: I have no need of you." It is manifestly clear that the faithful need the help of the divine Redeemer, for He has said: "Without me you can do nothing" . . . . Yet, this, too, must be held, marvelous though it appears: Christ requires His members.[30]

It is gratifying for Catholics to realize that amid the babble of voices discussing human rights *versus* the authority of the state, and enunciating so wide a variety of opinions, the Sovereign Pontiff has expressed so clearly and definitely a doctrine that, on the one hand, assures to every individual sufficient liberty to maintain his dignity as a human person, and on the other hand, does not bestow on him such a wide range of freedom as to render him a menace to the welfare of society.

MARRIAGE AND THE HOME

A most significant declaration issued in the pontificate of Pius XII is that which is concerned with the ends or purposes of marriage. In recent years, certain Catholic scholars, departing from the traditional view that the primary end of marriage is the procreation and the proper rearing of children, taught that the personal perfection of the spouses themselves, procured by the mutual and complete self-giving involved in the marital contract, is the principal purpose of the conjugal state, or at least an end of equal importance with the procreation and rearing of the offspring. However, on April 1, 1944, the Holy Office issued a decree to the effect that the views of certain recent writers cannot be admitted "who either deny that the primary end of marriage is the procreation and education of children, or teach that the secondary ends are not essentially subordinate to the primary end, but are equally principal and independent." [31] This decision, though emanating from the Holy Office, had previously been approved by the Holy Father, who ordered that it be published. Accordingly, it contains a doctrine which must be accepted by all Catholics with that type of acquiescence which is known as religious assent. It is a doctrine of great practical moment, since on it are based many important Catholic teachings, such as the Church's condemnation of divorce, contraception, etc.

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[30] *AAS,* XXXV (1943), 213.

[31] *AAS,* XXXVI (1944), 103.

The duties of the married state and the blessings accorded to those who fulfil them faithfully have often been expounded by Pope Pius XII in his discourses to newly married couples. Shortly after his election he spoke thus to a group of three hundred newly-weds:

> The Christian family, enemy of egoism and the pursuit of personal satisfactions, is entirely impregnated with love and charity; and when the passing charms of the senses are dissipated, when the flowers of youthful beauty fall, one after another, when the illusory phantoms of the imagination have vanished, the bond of the hearts remains unbreakable between husband and wife, between children and their parents, and equally immovable, love, the great principle of domestic life, and with it, happiness and peace.[32]

A beautiful picture of the Christian home is drawn by the Sovereign Pontiff in *Sertum laetitiae*:

> Taking its origin at the altar of the Lord, where love has been proclaimed a holy and indissoluble bond, the Christian family, in the same love nourished by supernal grace, is consolidated and receives increase. There is "marriage honorable in all, and the nuptial bed undefiled" (cf. *Hebrews*, 13:4); tranquil walls resound with no quarrelling voices nor do they witness the secret martyrdom which comes when hidden infidelity is laid bare; unquestioning trust turns aside the slings of suspicion; sorrow is assuaged and joy is heightened by mutual affection. Within those sacred precincts children are considered, not heavy burdens, but sweet pledges of love; no reprehensible motive of convenience, no seeking after sterile pleasure brings about the frustration of the gift of life, nor causes to fall into disuse the sweet names of brother and sister.[33]

The tasks assigned to women at the present time, in view of the abnormal conditions that prevail, were discussed by the Pope in a talk to the women delegates of the Catholic Societies of Italy on Oct. 21, 1945. He considers the problem of the woman in industry, and the salary to which she is entitled. Finally, he urges women to make use of their right to vote in civil elections, expressing confidence that women imbued with the true feminine spirit will use the ballot in the cause of peace.[34]

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[32] *Principles for Peace*, n. 1366.

[33] *AAS*, XXXI (1939), 650.

[34] *AAS*, XXXVII (1945), 284-95.

CONCLUSION

The foregoing references and quotations represent only a small portion of the pronouncements of Pope Pius XII in proposing means of sanctification and in explaining Catholic doctrine and the obligations which Catholics must fulfil if they would be loyal to their religion. But these will suffice to show that our Supreme Shepherd has faithfully provided his flock with the spiritual nourishment that will sustain them in the heat and the burden of life's brief day and will enable them to reach the refreshing pasture of life eternal.

The messages he has spoken to the world have an added power of persuasion in the fact that we know that he himself practices perfectly in his own life the lessons he would have us learn. Charity and prayer, love for the Blessed Sacrament and for the holy Mother of God—these have characterized the daily life of our present Holy Father, as priest, bishop, cardinal and Pope. Truly, he has verified the words of his Divine Master: "Out of the abundance of the heart the mouth speaks." [35]

The full worth of a man can be known only after his death. Sometimes centuries pass before the world becomes aware of the full significance of a person's life, and of the effects of his words and conduct on his fellow men. This is particularly true of one who has occupied the highest station on earth, the office of Vicar of Christ. Yet, even now it is safe to predict that future historians will give a place of high honor to Pope Pius XII. They will tell of his interest in the cause of science, they will give credit to his statesmanship, they will praise his efforts for the peace of mankind. And those historians who are imbued with the genuine Catholic spirit will narrate in glowing terms the many tasks undertaken and successfully accomplished by Pope Pius XII toward the fostering of Christian virtue and his burning desire to bring all men to the knowledge and the love of divine truth.

FRANCIS J. CONNELL, C.SS.R.

The Catholic University of America
Washington, D. C.

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[35] *Matt.* 12:34.

POPE PIUS XII AND THE SCRIPTURES

There are two outstanding achievements to the credit of Pope Pius XII which will make his pontificate forever memorable in the annals of the Church: the encyclical on the furtherance of biblical studies [1] and the New Latin Psalter.[2] In addition to their literary and scientific value, they manifest a love for the word of God and a solicitude for the salvation of men which assure to their author an honored place among the successors of St. Peter.

THE ENCYCLICAL

The encyclical is not a polemic against the aberrations of modern biblical criticism. It is rather a positive exposition of Catholic doctrine and a constructive program for fruitful work and future progress in the field of biblical studies. As such, its principal features are worthy of note, not only because of their intrinsic merit but also because of their antithesis to the despairing defeatism prevalent in some non-Catholic circles.

At the very outset the encyclical impresses the reader by its unyielding adherence to the defined doctrine of the Church. The introduction opens with the significant words: "Under the inspiration of the Divine Spirit (*Divino afflante Spiritu*) the sacred writers composed those books which God in His paternal love for mankind has bestowed as a generous gift 'for instruction, for correction, for training in rectitude that the man of God may be perfect, completely equipped for every work.'" This is the concept of the Bible which the Church is said to have cherished, defended, and exemplified at all times. Her solicitude for the Scriptures is shown by a reference to the Council of Trent, the Council of the Vatican, and the encyclical, *Providentissimus Deus* [3] of Leo XIII, which, in the words of Pius XII, has become "the principal norm of biblical studies" since its publication fifty years previously. The *Divino afflante Spiritu* is intended to be a fitting commemoration of the golden anniversary of the *Providentissimus Deus;* for this purpose it is divided into historical and doctrinal sections.

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[1] *AAS,* XXXV (1943), 297-325.

[2] *Liber Psalmorum* (New York: Benziger Brothers, 1945).

[3] Nov. 18, 1893; *ASS,* XXVI (1893-94), 269-72. For an English translation, cf. Steinmueller, *Companion to Sacred Scripture,* I, 395-419.

In the historical section Pius XII recounts and re-inculcates the enactments of his predecessors beginning with Leo XIII. In his re-endorsement of the doctrine of the *Providentissimus Deus,* its declaration of biblical inerrancy is re-affirmed with great emphasis and solemnity. The remaining pronouncements of Leo XIII and his successors were largely concerned with the practical application of the principles enunciated in the *Providentissimus Deus.* The fact that they are enumerated and approved shows that they are still timely and demonstrates the vital concern of the Holy Father for the scientific study and popular appreciation of the Bible. The concluding paragraph of this section manifests the spirit of optimism and encouragement which is so prominent in this encyclical. Remarkable results have been accomplished; the hope for greater achievements is assured but it will be in proportion to the tenacity, firmness, and alacrity with which Catholic scholars cling to the norms laid down by Leo XIII and his successors.

In the doctrinal section, Pius XII points out that modern research in archeology, manuscripts, and patristic exegesis make the charting of a new course of action imperative. First of all, the Catholic exegete is urged to make the original text—Hebrew, Aramaic, or Greek—the basis of his exposition. Failure to acquire the necessary languages is branded with the stigma of superficiality and sloth. This insistence on the original text marks an advance over the similar prescription of the *Providentissimus Deus,* which made the Vulgate text primary but advised the subsidiary use of the original text and the ancient versions.[4]

Textual criticism is emphatically recommended as a potent means to eliminate the scribal errors which now contaminate the original text. In no other papal document are the dignity, utility, and necessity of textual criticism presented with such persuasiveness and forcefulness.

The authenticity of the Vulgate proclaimed at the Council of Trent is not an obstacle to the use of the original text. This authenticity is explained so clearly that it henceforth can never again be a subject of controversy among Catholics or target of criticism by non-Catholics.

After indicating the preparation needed by the Catholic exegete and the text to be explained, the Pope discusses the chief task of the interpreter, which is to find and elucidate the meaning of the text. Primary importance is attached to the literal sense. In addition to this, there is but one other legitimate sense of Scripture, the spiritual or typical, which can be learned only from the sources of revelation. The admonition of the *Providentissimus Deus* that the literal sense proposed by the commentator must accord with authoritative ecclesiastical decisions, the unanimous consent of the Fathers, and the analogy of faith is repeated. Allegorical explanations extraneous to the true literal sense and accommodations are not altogether reprobated but moderation in their use is counseled. The commentator is commanded to bring out the theological content of a passage or book, so that his exegesis may be intellectually profitable to the student of theology and spiritually advantageous to the clergy and the laity.

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[4] Cf. Steinmueller, *op. cit.*, p. 405.

The exegete is exhorted to read the scriptural treatises of the Fathers, the Doctors of the Church, and the more distinguished commentators of the past. Thus he will acquire that combination of erudition and spiritual unction which is so effective in the winning of souls.

Having reinforced the standard principles of interpretation and given them a new dignity of his pontifical authority, Pius XII takes up the consideration of the special tasks still incumbent upon the exegete of modern times. He warns against the naïve delusion that Christian antiquity has unraveled all the problems of Sacred Scripture. To aid the Catholic exegete in solving the difficulties which still remain or have newly arisen, especially in the Historical Books, the Holy Father proposes three directives.

The first of these inculcates an intense study of the psychological and historical background of each book. Without this study, the book will not be completely intelligible.

The second directive is unusually important, since it formulates a principle of interpretation which has received insufficient recognition in the textbooks of hermeneutics. We are told to scrutinize the form of presentation or the literary *genre* and the modes of expression employed by the sacred writer, especially in the Historical Books. This scrutiny is to be objective, based on a comparison with the Oriental literatures of the same milieu. The objective determination of the literary psychology of the sacred writers is declared to be an efficient means to solve the difficulties brought against the historical truth of the Bible. The exegete is to convince himself that he cannot neglect this part of his office without grave detriment to the Catholic cause.

The third directive is closely akin to the preceding. No discovery which may have any bearing upon the Bible is to be neglected. Competent laymen who have in the past assisted exegetes by their researches are praised and their aid is solicited for the future.

No difficulty should deter the Catholic exegete from seeking a solution. This should be not merely negative, consisting in a rebuttal of opposite opinions, but positive. The labors of the Catholic investigator should be judged equitably and with the greatest charity. Carping critics should remember that the Catholic scholar enjoys a certain liberty which is limited only by the authoritative definitions of the Church. Since these definitions are comparatively few, his freedom of investigation is large. The combination of this freedom with loyalty to the Church is the inevitable condition for all true progress.

The final section of the encyclical is a moving appeal to priests, bishops, and professors of Scripture in seminaries to make the spiritual treasures of the Bible accessible to the people. Beautiful indeed is the paragraph on the consolation which the reading of the Bible may give to the hapless victims of brutal war. The Holy Father concludes the encyclical with words of congratulation and encouragement for Catholic exegetes.

THE NEW LATIN PSALTER

On March 24, 1945, Pius XII issued his *motu proprio, In cotidianis precibus,*[5] announcing that a new Latin version of the Psalms and the Canticles of the breviary had been made at his command and granting all who so desired to substitute the New Psalter for the Vulgate version in the public or private recitation of the Divine Office. This promulgation of a second official translation of the Psalter was certainly epoch-making, since the Vulgate rendering had been in use for so many centuries and was so closely interwoven with the intellectual and spiritual life of the Latin Church.

In sanctioning the New Psalter, it was the hope of the Holy Father

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[5] Cf. *Liber psalmorum,* pp. vii-x.

> . . . that all devout men and women may hereafter in reciting the Divine Office derive greater light, grace, and consolation, so that, enlightened and impelled by these, they may, in these most difficult times of the Church be more and more formed to imitate the examples of holiness which shine forth so gloriously from the Psalms and that they may be moved to nourish and foster those sentiments of divine love, strenuous fortitude, and pious repentance to which the Holy Spirit incites us during the reading of the Psalms.[6]

An attentive scrutiny of the New Psalter shows that every effort has been made to fulfil the anticipations of the Holy Father. It is based on a scientifically corrected Hebrew text, thus coming closer to the original as it left the hands of the inspired authors than the standard Hebrew text and any of the ancient versions. It is far more lucid and more faithful than the Vulgate and conserves the poetic characteristics of the original better. Its Latinity is superior to that of the Vulgate. Expressions and constructions which entered the Vulgate from conversational Latin have been eliminated. The language approaches the classic models, but the style is not involved; it is simple, smooth, and readily intelligible. Tests have shown that it possesses the prose rhythm requisite for the public recitation of the Psalms. It is an achievement of unusual merit of which the Church may well be proud.

ENACTMENTS OF THE BIBLICAL COMMISSION

An account of the Pope's activity in behalf of the Bible should include some reference to the documents and decrees of the Biblical Commission issued during his reign. Although Pius XII has not made any of these specifically his own by an explicit declaration to that effect, they depend upon his approval for their validity and so may be attributed to him indirectly and may be considered a reflection of his mind.

In 1941 copies of a pseudonymous brochure were sent to the cardinals, the Italian bishops, and the general superiors of certain religious orders in which the scientific study of Scripture was virulently attacked for reasons which were altogether absurd.[7] Fearing that these vagaries might have an adverse effect upon the unlearned, the Biblical Commission addressed a reply to the Italian episcopate refuting the assertions of the unfortunate author in detail.[8]

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[6] *Ibid.*, p. x.

[7] For an account of the brochure and the reply by the Biblical Commission, cf. Jean Levie, S.J., *L'encyclique sur les Études Bibliques* (Tournai-Paris: Casterman, 1946), pp. 8, 29-34.

The chief points treated in the response of the Biblical Commission were: (1) the literal sense, (2) textual criticism, (3) the use of the Vulgate, (4) the study of the Oriental languages and the auxiliary sciences. The very same topics are taken up in the encyclical and the doctrine is essentially the same. Hence we need not summarize the contents of the brochure and its reply. Obviously, the brochure was one of the secondary motives for the publication of the encyclical, and the authors of the letter in answer to it exerted a perceptible influence upon the composition of this papal pronouncement.

On Aug. 22, 1943, the Biblical Commission replied to a number of queries on the use of vernacular versions. This reply is in conformity with the doctrine of the encyclical.[9]

The most important document, however, thus far issued by the Biblical Commission is the answer which it gave to a letter of His Eminence Cardinal Suhard requesting enlightenment on the authorship of the Pentateuch and the historicity of the first eleven chapters of Genesis.[10] The first part of the reply declares the inadequacy of the Wellhausen and similar theories to explain the authorship of the Pentateuch. The second part is an application of the second directive of the encyclical concerning the special tasks of the modern exegete. To determine the historical character of the first eleven chapters of Genesis, we must first discover the literary type to which they belong. We must discern and interpret objectively figurative expressions and symbolic details. In a word, it is incumbent upon us to discover the literary psychology of the ancient Orientals; "and for this purpose we must study especially by means of archeological discoveries their life, their customs, and their contemporary literature. Otherwise there will be inevitable anachronisms and rash negations." [11]

MICHAEL J. GRUENTHANER, S.J.

The Catholic University of America
Washington, D. C.

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[8] Cf. *AAS*, XXXIII (1941), 465-72. [9] Cf. *AAS*, XXXV (1943), 270 f.

[10] For text and translation, cf. *Catholic Biblical Quarterly*, X, 3 (July, 1948), 318-23.

[11] Cf. James A. Vosté, O.P., "The Pontifical Biblical Commission on the Pentateuch," in *The Homiletic and Pastoral Review*, XLVIII, 8 (May, 1948), 571.

POPE PIUS XII AND THE LITURGY

Liturgy is usually defined as the public worship of God as regulated by the Church. This regulation comes primarily from the Roman Pontiff, who alone can exercise supreme jurisdiction over the official worship of the Church. Since the Council of Trent, this right is exclusive with the Pope as the bishops now have very little authority over the liturgy and usually act with relation to it only as executors of Papal legislation.

To the Holy Father alone belongs the power of introducing, changing, and abrogating laws concerning public worship. This right is his because of the plenitude of his primacy of jurisdiction in the Church. The Holy Father exercises this sovereign right sometimes directly in *motu proprio* enactments in the form of bulls, apostolic constitutions, and letters, as well as in the publication and emendation of liturgical books which are issued by his authority. More frequently, however, the Sovereign Pontiff acts through the medium of the Roman congregations, especially the Congregation of Sacred Rites and, for missionary regions, the Congregation *de Propaganda Fide.*

The three great Sacramentaries, the Leonine, the Gelasian, and the Gregorian are known by the names of the Popes indicated in their titles, who probably had much to do with them, though the extant manuscripts of them date from a century after the time of the Popes to whom they are credited. The age-old sacred song of the Church is called the Gregorian chant. The standard Missal of to-day is known as that of St. Pius V, who first issued it in 1570. The ceremonial for the conduct of Holy Week services in small parish churches is the *Memoriale Rituum* of Benedict XIII.

With few exceptions, every Pope has made some contribution to the development of the liturgy, though few have been so outstandingly active as St. Leo I and St. Gregory the Great, Gregory VII and Innocent III, St. Pius V and Benedict XIV. Among the Pontiffs of more recent times, the present Holy Father will take his place with the Tenth and Eleventh of the name of Pius as an active promoter and restorer of the liturgy of the Church.

In this first decade of his pontificate, Pope Pius XII has raised twelve holy men and women to the honors of the altar. Since these new saints are referred to in another article in this issue they will not be enumerated here.

The apostolic letter *Exulta Lusitania felix,* of Jan. 16, 1946, proclaimed St. Anthony of Padua a Doctor of the Church. Previously, on Feb. 12, 1943, the cause of the beatification of Pope Pius X was introduced and, on Feb. 28, 1947, that of the beatification of Matthew Talbot. In 1943, of special interest to Catholics in the United States was the decree concerning the heroic character of the virtues of the "Lily of the Mohawks," the Venerable Kateri Tekakwitha (January 3), and (April 9) the resumption of the cause for the canonization of the Blessed Mother Philippina Duchesne, who had been beatified on May 12, 1940.

A new feast of Our Lady, that of the Immaculate Heart of Mary, to be observed on August 22 as a double of the second class, with a proper Mass and Office, was added to the calendar by the reigning Pontiff. The decree proclaiming the feast bears the date of May 4, 1944. Another new Mass and Office, that of the Common of Sovereign Pontiffs, owes its origin to the present Pope in the decree of Jan. 9, 1942. The Martyrology was amended by legislation of the Congregation of Sacred Rites (Feb. 27, 1948) to include the saints added to the calendar in the last years of Pius XI and since the accession of Pius XII. The Ritual received additions in the form of a new blessing for hospitals and convalescent homes (Decree of July 18, 1939) and the rite to be observed by priests possessing the faculty in imparting the Papal blessing (March 12, 1940 and June 23, 1944). There was an important practical revision of the rubrics of the Ritual (S.R.C. Jan. 14, 1944) suppressing the use of saliva in touching the ears and nose of the candidate in the baptismal ceremony whenever there is danger of infection or uncleanliness, thus making this awkward ceremony no longer of obligation as the danger of either of these two hazards may always be regarded as present. The ruling of the Congregation of Sacred Rites, published on Aug. 10, 1946, regarding the printing of liturgical books (which is restricted to the one *Typographia Vaticana,* other printing houses having to be authorized *toties quoties*), is interesting for its official listing of liturgical books, which are enumerated as follows: Breviary, Missal, Ritual, Pontifical, Martyrology, Ceremonial for Bishops, Memorial of

Rites, *Octavarium Romanum,* and Collection of the Decrees of the Congregation of Sacred Rites.

One of the most striking of the liturgical enactments of Pius XII was the *motu proprio* of March 24, 1945 (*In cotidianis precibus*), authorizing the use of the new translation of the Psalter in the recitation of the Divine Office. St. Jerome's version of the psalms was prescribed for universal use by Pope St. Pius V, when he issued the standard Roman Breviary of 1568. St. Jerome himself was not satisfied with his own Latin translation of the psalms, which was up to 1945 the approved version for use in the recitation of the Divine Office, but later made a translation directly from the Hebrew, though this revised version never came into general use in the Church. The Greek rendition, from which the Latin translation was made by St. Jerome, was filled with inaccuracies and obscurities, which left it wanting as a faithful copy of the original Hebrew text, a fact realized, as we have indicated, by the great St. Jerome himself. It remained for our own day for the professors of the Pontifical Biblical Institute to present to the Church a translation of the psalms from the Hebrew, which would bring out more clearly the meaning of the Psalmist who wrote under the inspiration of the Divine Spirit. That those who are bound to the recitation of the Breviary might recite the psalms, which make up by far the greater portion of the official daily prayer of the Church, not only with devotion but also with a better understanding of the words which they pronounce, our Holy Father approved this new translation of the Psalter for use in the recitation, public or private, of the canonical hours. The Pontiff, however, out of consideration for those long accustomed to the phraseology of the old version, did not make the use of the new one of obligation but left it to the option of the persons concerned.

Two enactments of the present Holy Father of important theological-liturgical interest are that permitting the administration of the Sacrament of Confirmation by simple priests and the one deciding the moot question of the essential matter and form of the Sacrament of Orders. A decree of the Congregation *de Disciplina Sacramentorum,* dated Sept. 14, 1946, authorized simple priests, with certain restrictions which confine the delegation to pastors or their equivalent, to act as extraordinary ministers of the Sacrament of Confirmation, when the subject is a person dangerously ill and a bishop is not available. The rite to be employed was designated as that found in the typical edition of the Roman Ritual of 1925. The Constitution of Pope Pius XII, of Nov. 30, 1947, gave the pontifical answer to the long-disputed question concerning the essential rite in the conferring of Holy Orders. This is declared to be, for bishops, priests, and deacons, the imposition of the hands as the matter; and the exact words of the Roman Pontifical, which constitute the form, are quoted *in extenso* in the Constitution. This legislation is not to be considered as retroactive and all doubts concerning the validity of ordinations are to be referred to the Holy See.

The interest manifested by the late Pontiff, Pius XI, in the Eastern Churches, in communion with the Church of Rome, has been continued by his successor. Of special concern for adherents of the Catholics of the Byzantine-Slavonic Rite of North America was the creation of the three exarchates for the Ruthenian Catholics of Canada. Under the present Holy Father, a detailed ceremonial was issued in 1944, by decree of the Sacred Congregation for the Eastern Church, regulating the celebration of the Divine Liturgy according to the rite of Constantinople as practised by Ruthenian and related Catholics. The creation of a prelate of the Eastern Church as a cardinal in the person of His Eminence Cardinal Gregory Peter XV Agagianian, of the Armenian Rite, is an added evidence of the interest of the reigning Pope in the Catholics of the Levant united to us in faith but possessing their own, usually more ancient, liturgy. (Pius XI had given the red hat to the Syrian Patriarch of Antioch, His Eminence Cardinal Ignatius Gabriel Tappouni.) The publication of new and accurate versions of the liturgical books of the Eastern Rites, which is being conducted by Pius XII, through the agency of Cardinal Tisserant, has had great influence in bringing back to unity with the See of Peter many dissidents of the Churches of the Near East. It may be remarked, in this connection, that the Holy Father reserves to himself the prefectship of the Congregation for the Eastern Church, a cardinal being designated as secretary.

Brief mention should here be made of the war-time emergency measures enacted during the pontificate of Pius XII. A few examples will suffice. A decree of March 13, 1942, permitted the substitution of oils other than olive oil, preferably those of vegetable origin, for burning in the sanctuary lamp, even electric light being allowed, when, in the judgment of the Ordinary, the necessity became extreme. The Congregation *de Disciplina Sacramentorum,* by legislation of Sept. 15, 1943, provided certain precautions to be observed in the custody of the Blessed Sacrament in places where air-raids created new hazards of fire. Where wine was difficult to procure, owing to war-time scarcity, the Congregation of Sacred Rites, in its decree of May 12, 1944, permitted the use of water alone for the purification and the ablution at Mass.

Perhaps the most impressive of all the activities of the reigning Pontiff in the field of liturgy is that represented by his two encyclical letters, the *Mystici Corporis,* of June 29, 1943, and, even more especially, the *Mediator Dei,* of Nov. 20, 1947. The first of these is only indirectly concerned with the liturgy of the Church but it lays deep and solid the foundations upon which are erected the edifice of living the liturgy of the Church in the spiritual life of the members of Christ's Mystical Body, both as individuals and as associates in the same divinely organized society. The children of the Church are exhorted to have love for the Spouse of Christ as He loved her, to see Christ in His Church through which He teaches, rules, and sanctifies its members. The love of the men and women who are privileged to belong to Christ's own Mystical Body, to be governed by Him as its Divine Head, to be inundated by the life-giving presence of the Holy Spirit, which is its soul, and to be nourished by its saving doctrine and fed by its Angelic Bread, will be manifested in various ways, many of them concerned with the sacred liturgy. Specifically mentioned are the sacraments through which our holy Mother cares for us and the solemn liturgical rites and chants, which bring us comfort and joy, as well as the sacramentals and divers exercises of piety, through which the minds of the faithful often experience the sweetness of the consolation of the Spirit of Christ.

It is, however, the *Mediator Dei* which is *par excellence* the liturgical encyclical of Pope Pius XII. Here the Pontiff steers the Bark of Peter between Scylla of the reactionaries of the present-day liturgical movement who can see no evolutionary development in the public worship of the Church and the Charybdis of the extreme leftists of the movement who seek constantly the new and startling in ceremonial cult. The Holy Father defines the fundamental concept of liturgy to be "the integral public worship of the Mystical Body of Jesus Christ, of its Head and its members." Through the divine liturgy, the priestly office of Christ our Lord is continually exercised as century succeeds century. It is pointed out that the official worship of the Church must have external expression as a social cult of God but that it is something more than a decorative series of ceremonies, since its object is to raise the minds and souls of men to God. Emphasis is laid on the truth that liturgy as the official worship of the Church must be regulated by the governing authority of that body. Severe reproof is given to those who on their own presumption introduce new ceremonies or revive rites which have fallen into desuetude. The Pontiff reminds the faithful that not everything in liturgy is to be evaluated according to antiquity, since the Church is a living organism which grows and develops in its rites and discipline, while always guarding intact the sacred deposit of revealed truth. Specifically condemned we find the introduction of the vernacular in the celebration of Mass, the transfer of feasts to days other than those prescribed by law, and the suppression in public worship of books of the Old Testament. Likewise singled out for reproof are those who would bring back certain ancient practices, making the altar a bare table, excluding black from the colors of the vestments, banishing statues and sacred images, picturing an unsuffering and woundless Christ on the cross, and excluding polyphony, even when it is in conformity with liturgical norms, from the chant of the Church.

The true sense in which the faithful participate in the offering of the Holy Sacrifice is clearly explained and the difference between layman and priest is distinctly stressed. Worthy of all praise is such active co-operation of the faithful as is represented by the use of the Missal to follow the Mass, the answering of the celebrant by the congregation, and the singing of the chants of the liturgy by those in attendance at sacred functions. The Holy Father takes care to point out that not every member of the faithful is equal to so definite a participation, and that such have a real share in the offering of the Mass by meditating on the mysteries of Jesus Christ, performing other exercises of piety and reciting prayers during Mass which may differ from those of the liturgy. Similarly, though the ideal is that the laity receive Holy Communion at Mass directly after the Communion of the priest and preferably from

Hosts consecrated at that Mass, the Holy Father would have us understand that there are reasons at times for distribution of Holy Communion *extra Missam* and with Hosts previously consecrated. The cult of the Blessed Sacrament outside of Mass receives special commendatory notice in the encyclical. This would include visits to the Blessed Sacrament, processions with the Sacred Host, public exposition, whether brief, that of the Forty Hours, or perpetual adoration, and the practice of concluding exercises of public worship with Benediction of the Blessed Sacrament.

The Divine Office is to be regarded as beyond all others the prayer of the Mystical Body of Christ. It begins the day with dedication to God, sanctifies its various periods, and closes the day with the divine blessing. Accordingly, the office of Vespers as a public service of the Church is highly commended as a practice not to be allowed to lapse into desuetude. Insistence on the paramount importance of liturgical worship should not involve suppression of devotions which are not strictly liturgical. Mentioned among these are: the Rosary, the Stations of the Cross, novenas and tridua.

The final section of the *Mediator Dei* deals with music, art, and architecture. The Gregorian chant, which is the Church's very own, is to be rigorously maintained in use but modern music, provided it be becoming for use in church, is not to be excluded from public worship. What is said of music is to be applied to the other arts: architecture, sculpture, and painting, with the same *proviso* that they be in harmony with the sanctity of the place which they serve and not exaggerated distortions of true Christian art, inspired rather by love of the unusual than by sentiments of piety. In conclusion, the Holy Father exhorts his brethren of the episcopate to promote the beauty of the external cult of the liturgy, carefully training the clergy in the exercise of the sacred rites—there is a word too in praise of the altar boys who assist the priests—and diligently instructing the laity that they may become familiar with the treasures of liturgical worship. With the usual blessing, the Holy Father finally appends his signature to this longest of his encyclicals at Castel Gandolfo on Nov. 20, 1947.

In these few pages we have endeavored to summarize the contributions made to the liturgy of the Church by the present Pontiff in the first ten years of his reign. The record of his work for the liturgy will compare favorably with that of other Popes who have borne the name of Pius. It will rank just below that of St. Pius V, who gave to the Christian world the Missal and Breviary, which have remained for over three centuries and three quarters the standard liturgical books for the celebration of Mass and the recitation of the Divine Office. It compares well with that of the saintly, but as yet uncanonized, tenth in the Pian series, the Pope of the revision of Missal and Breviary, of frequent Communion and children's Communion, and of the *motu proprio* on Church music. It will even surpass the liturgical achievements of the present Pontiff's immediate predecessor, the eleventh of the name, conspicuous as he was in the number of saints whom he raised to the honors of the altar; in his enriching the calendar with new feasts, notably that of Christ the King; in his provision of a new Mass and Office of the Sacred Heart of Jesus, raising the feast itself to the highest liturgical rank; and in his encyclical letters, which gave new impetus to the living of the liturgy in the spiritual life of both priests and people. If Christ our Lord is the Head of the Mystical Body, the Pope, His Vicar on earth, may be considered to be its guiding right hand. In that hand he holds the shepherd's crook with which he rules the sheep and lambs divinely committed to his care, keeping them within the safe pastures of Christian faith and Christian morality, guiding them in the exercise of religious worship. Paraphrasing the prayer which Pius XII himself has given us in the Mass of saints who were Sovereign Pontiffs, our prayer for him on this tenth anniversary of his election as the great shepherd of the flock of Christ may well be that the chief Shepherd above may keep under His unfailing protection the herdsman of His flock on earth.

WILLIAM J. LALLOU

The Catholic University of America
Washington, D. C.

"BEHOLD I AM WITH YOU"

Those who are firmly rooted in their faith amidst all these perplexities, those who know how to keep their heads high, realize that Christ our King was never nearer to us than He is in this time of decision, which calls upon them to make good their loyalty in action.

—From the encyclical *Summi pontificatus,* issued Oct. 20, 1939.

THE TWELFTH PIUS AND TWELVE SAINTS

In a Decretal Letter of Nov. 19, 1943, Pope Pius XII wrote that among all the duties of the Apostolic ministry which is his by divine commission, "there is none more eminent, none more dear, none which gives Us greater consolation amidst the multitude of cares and anxieties that press upon Us" than the canonization of a saint.[1]

During the first ten years of his pontificate, our present Holy Father has raised to the altars of the Church twelve servants of God. These twelve new saints, in the diversity of their antecedents, occupations, and nationalities, are a living symbol of the universality of the Church. But like the Church, they are also one—one in their charity, one in their zeal for Christ and His Kingdom, one in their sanctity.

Each time the image of another saint is framed in the golden "Glory" of Bernini, we have not only a new illustration of the holiness of the Mother Church that nourishes sainthood, but a new example to follow and a new inspiration for our lives. In his Decretal Letters, homilies at the canonization ceremonies, and allocutions to the pilgrims present in Rome, Pope Pius XII has given us a *catena aurea* of concrete and vivid counsels in the spiritual life. He has spoken simply, intimately, and lovingly as the spiritual father of all the faithful. During the proceedings of a canonization we see him, like Chesterton's St. Pius V before him, watching over his children from "the secret window whence the world looks small and very dear."

On May 2, 1940, the Sovereign Pontiff solemnly proclaimed the sainthood of Marie Euphrasie Pelletier and of Gemma Galgani. St. Mary Euphrasia founded the first convent of the Good Shepherd at Angers in 1829. St. Gemma was a girl of Lucca in Tuscany. Her extraordinary spiritual gifts and resplendent holiness of life in the midst of trials and suffering marked her as one of God's chosen saints. She died, at the age of twenty-five, on Holy Saturday, 1903. In his homily at the canonization, Pius XII dwelt upon the flaming charity, the love of prayer, and the dedication to works of penance and mortification that marked the lives of both saints.

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[1] *AAS,* XXXVI (1944), 33.

He proposed St. Mary Euphrasia as a model of Christian fortitude and magnanimity. He reminded a harassed and preoccupied world of St. Gemma's love of solitary meditation on the sufferings of Christ, and of her life "hidden with Christ in God." [2]

In the Decretal Letter quoted at the beginning of this article, Pius XII announced the canonization of Margaret of Hungary. St. Margaret was a princess of the blood royal, the daughter of Bela IV, king of Hungary. She became a religious of the Order of St. Dominic and founded a convent on an island in the Danube near Budapest. Her life, like St. Gemma's, was comparatively short; she died in 1270, before her thirtieth year. Once again, with reference to St. Margaret, our Holy Father remarked upon the road to sanctity that lies through charity and prayer, penance and mortification. [3]

The first citizen of the United States to be raised to the altars, the beloved Mother Frances Xavier Cabrini, foundress of the Missionary Sisters of the Sacred Heart, was canonized July 7, 1946. The life of Mother Cabrini, who died in Chicago in 1917, is too well known among her adopted fellow citizens to need a summary here. "She was a humble virgin," the Pope said in his homily, "distinguished not in name or wealth or power, but in virtue." He went on: ". . . once she perceived God's will in her regard—even though the work before her seemed difficult beyond a woman's strength—she left nothing undone in her efforts, by every means in her power, to bring her divinely appointed task to a successful conclusion." [4] From where did Mother Cabrini draw her adamantine vigour, her more than human endurance and conquest of difficulties lying (or placed) in her path? The Pontiff answered: ". . . from the virtue of faith that ever bloomed brightly in her soul; from the divine love that burned like a fire within her; from her untiring dedication to prayer, which united her closely to God—God from whom she asked and received always whatever was beyond the scope of human frailty to obtain."[5] There is an echo of the troubled times in which we live in the prayer with which the Pope concluded his homily. He asked that the nations and the peoples of the world might learn, from the new saint's love of her native land and the other lands she served, to live together as one family, "not divided and torn asunder by a grim and violent rivalry or by eternal enmities engendered from injuries received, but bound together by that fraternal love which is born of the precepts of Jesus Christ and His divine example."[6]

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[2] Cf. *AAS,* XXXII (1940), 172 f. (The biographical details for the saints mentioned in this article are drawn from the documents concerning their canonizations reproduced in the *Acta Apostolicae Sedis,* and from *The Book of Saints,* compiled by the Benedictine Monks of St. Augustine's Abbey, Ramsgate [4th ed., New York: The Macmillan Company, 1947]).

[3] Cf. *AAS,* XXXVI (1944), 34.

[4] *AAS,* XXXVIII (1946), 271.

May 15, 1947, marked the elevation to sainthood of Nicholas of Flüe, whose life was in striking contrast to those of the four saints who had preceded him to the altars. St. Nicholas was a married man, father of ten children. He was a soldier, judge, and councillor of his Canton. At the age of fifty he retired to the solitude of a hermit's life, continued for almost twenty years, until his death in 1487. In his retreat, his advice was much sought after by his Swiss compatriots, and he succeeded in bringing peace between warring factions that threatened to disrupt the life of his country. In his allocution of May 16 to the pilgrims gathered for the ceremony of canonization, Pius XII pointed out that true sanctity is to be found in the married as well as in the celibate state, in the council-chamber and law court as well as in the anchoret's cell:

> Was there ever a citizen more attached to his native land, a more affectionate husband, a father of a large family more diligent in the education of his children, a statesman more anxious for the well-being of his country? It was in the practice of all these domestic, civil, and social virtues, as much as by the austerities of his life as a hermit, that Nicholas, mounting with giant steps the rugged ascent that leads to the heights of love and perfection, by the splendor of the divine image in him showed himself the friend of God he so ardently wished to be.[7]

Three priests were canonized together on June 22, 1947. John de Britto, of the Society of Jesus, was born in Portugal. Most of his life was spent in the missions of the Far East. He died a martyr's death in India in 1693. From the example of St. John de Britto, Pope Pius said in his homily at the canonization, Catholic missionaries can be inspired with zeal for the apostolate and an unconquerable determination to labor even unto death.[8] Bernardine Realino, also of the Society of Jesus, died in 1616 at the age of eighty-six after a fruitful ministry as a preacher and educator in his native Italy. A saint of the nineteenth century, Joseph Cafasso was renowned as a prudent and charitable confessor, as a teacher of theology in Turin, and for his austere penitential life. From these two saints, the Holy Father declared, priests in the pastoral ministry among their own people can learn to acquire an unfailing alacrity, patience, and kindness in the service of souls; and particularly an assiduous constancy in prayer.[9] All three priests, the Pope added in his allocution to the pilgrims on the following day, are a living illustration of the unity and variety of true sanctity.[10]

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[5] *Ibid.*, p. 272.

[6] *Ibid.*, p. 273.

[7] *AAS*, XXXIX (1947), 370.

Michael Garicoïts, who founded the congregation of Auxiliary Priests of the Sacred Heart at Bétharram in 1838, and Elisabeth Bichier des Ages, foundress of the institute of the Daughters of the Cross in 1807, were canonized on July 6, 1947. Both saints carried on heroic works of zeal and charity in a France shattered by the aftermath of the French Revolution and the Napoleonic wars. They were proposed by the Pope, at the canonization Mass, as "glowing models of all the virtues"; [11] and during his allocution the next day, he reminded the spiritual sons and daughters of the new saints that their example shows us how the engrossing details of an active apostolate can be carried out with no sacrifice of inner spiritual life or of personal sanctification.[12]

July 20, 1947, witnessed the elevation to sainthood of Louis-Marie Grignion de Montfort, the humble priest of Breton peasant stock who died in his early forties in 1716. St. Louis-Marie founded the institute of Sisters of the Divine Wisdom, and the Society of Priests of the Holy Ghost. He is also known as the author of one of the most popular of Catholic devotional books, the *Treatise on True Devotion to the Blessed Virgin Mary*. His life was summed up by Pius XII in the words, "Deus ei omnia erat . . ." [13] The Holy Father, in his allocution to the pilgrims, called attention to the secret of the new saint's fruitful ministry: "Charity! Here is the great (we might say, the only) secret of the astounding results of the life so short, so varied, and so active, of Louis-Marie Grignion de Montfort. Charity! Here—make no mistake—is for you also the strength, the light, the benediction of all your activity."[14]

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[8] Cf. *ibid.*, p. 253.

[9] Cf. *ibid.*

[10] Cf. *ibid.*, p. 391.

[11] *Ibid.*, p. 285.

[12] Cf. *ibid.*, p. 401.

[13] *Ibid.*, p. 331.

Catherine Labouré, the Daughter of Charity from one of whose visions the "Miraculous Medal" takes its design, was named a saint on July 27, 1947. The humble life of this nineteenth-century saint, our Holy Father remarked at the next-day's audience for the pilgrims, is a lesson to the pride of the world and its love of ostentation.[15] Reminding his hearers, at the ceremony of canonization, of St. Catherine's love of simplicity, he pointed out that although she was the recipient of signal divine favors, she lived the ordinary life of a member of her community, caring for the sick, receiving those who came to the door, cooking, mending.[16] Her entire life is expressed in the *ama nesciri* of the *Imitation of Christ*.[17]

These twelve, then, up to now, are the "Saints of Pius XII." On each of them we see (to use the figure the Pope himself selected) a differently colored ray from that pure white Light that filters through the prism of grace; and all of them together form the many-tinted spectrum of sanctity—an image faint indeed but marvelously lovely of the infinite Uncreated Light they all reflect.[18]

EDMOND DARVIL BENARD

The Catholic University of America
Washington, D. C.

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[14] *Ibid.*, p. 410.

[15] Cf. *ibid.*, p. 418.

[16] Cf. *ibid.*, pp. 378 f.

[17] Cf. *ibid.*, p. 414.

[18] Cf. the allocution to those assembled for the canonization of Michael Garicoïts and Elisabeth Bichier des Ages (*ibid.*, p. 401).

THE CHURCH AND ITS PERSECUTIONS

History has to record it as a common occurrence, that fresh storms of persecution do not quench the fire of apostolic ardor; they only spread it further afield, if it burns in generous hearts, kept alive by the oil of true faith and charity.

—From the Holy Father's encyclical to the American hierarchy, the *Sertum laetitiae*, issued Nov. 1, 1939.

POPE PIUS XII AND LAW

The Papacy enjoys a unique position in history and in contemporary affairs. No head of any other organization has at any time ruled a world-wide society with such potential influence over this same entire world. This influence arises not merely from the activities of subjects who carry out in their own lives the commands of their ruler but also from the fact that the Pope is a sovereign ruler, in his own right able and authorized to speak in matters of law. The influence of the Pope on law is in no sense confined to his own organization where he is the supreme legislator. His pronouncements on law which go beyond his own organization have an incomparable validity for the reason that they frequently interpret the fundamental moral ties which bind all men either in their separate relationships or in society itself. But the influence of the Pope has an even wider field. His statements on international law are likewise frequently interpretations of natural law binding societies themselves in their mutual relationships.

There is, however, much in the letters and statements of Pope Pius XII which has a definite influence in the study of law. This contribution is solid in that it does not avoid the exposition of principles. The outstanding item in this matter is the frequently repeated admonition that law is not and should not be divorced from morality. The harm that contrary thought has produced in the field of law is incalculable. To counteract this evil, Pope Pius XII has reasserted the existence of natural law with all the firmness and solemnity of his office. He has placed himself in the forefront indicating the existence and the applicability of the natural law in legal relationships.

On Oct. 29, 1939, Pope Pius XII issued his encyclical letter *Summi Pontificatus.* This is the document in which he considers the function of the State in the modern world. One of the errors denounced in this encyclical is the denial of the dependence of society on God. This results in the unlimited authority of the State as the origin of all rights. Hence, since the will of man is changeable, these rights can be controlled and even destroyed at the whim of the State. Nothing is then in the way of the State to assume full autonomy, using every device to control the lives of citizens and developing an attitude that regards the State as the last end of life. The result of such activity is too fresh in the minds of readers to need much explanation.

Pope Pius XII admits some temporary success where the absolute State is concerned but he uncovers its fatal weakness. Citizens who depend upon such a State for recognition of their rights are relying upon insecure foundations, for nothing is admitted which cannot easily and quickly be changed by the head of the State. Since no antecedent bond of the natural law is recognized by the State, no yard-stick is provided according to which rights and obligations can be measured.

Not only are the individual rights of citizens insecure in an absolute State but the social relationships are similarly endangered. If the State is not responsible to anyone and is not governed by natural law, no family can be assured of its continued existence or be protected against disruption. The care of children can be denied to parents and children reared and educated independently of the wishes of parents.

Economic relationships are also insecure. Since the welfare of the State is the end of all, every economic activity can be directed by the State for its own end with no immediate regard for the wishes and well-being of the working population. Unions and trade associations may perhaps be permitted to exist in an absolute State but their purposes are illusory and devoid of any real value. They cannot operate for the benefit of their members but must conform to the demands of the State. This is altogether different from the obligation of unions and trade associations to consider the public good in their activities. In the absolute State, the public good is not something to be fostered by the State. It is rather incorporated in the State itself, verbally distinguishable but actually denied separate existence.

Pope Pius XII cites the encyclical of Pope Leo XIII *Immortale Dei* in asserting the principles upon which the State must operate. These are principally the regulation of life in a State according to the demands of a fundamentally changeless order; the facilitating of the attainment of perfection in the temporal order of physical, intellectual and moral life. The fostering of these principles should give great aid in attaining the supernatural end of citizens.

Pope Pius XII was not content merely to assert principles. He indicated how these principles should control, help, and regulate the private and separate activities of life in the organization so that all activities should be harmonized in the securing of the common good. The standard to be used is not arbitrary nor is it essentially material prosperity. It is rather a development of man according to his nature.

It is admitted in this encyclical that at times the ordinary powers of the State are not sufficient. In times of emergencies wider powers are necessary and these are not to be denied to the State; but even here the natural law cannot be disregarded. It is obvious that natural law cannot be disregarded in the clear sense of moral wrong. But, as Pope Pius XII insists, every measure to meet an emergency must be examined carefully to see whether it fosters the common good. Measures which are by implication destructive of the common good are not permitted.

In this encyclical, Pope Pius XII likewise considers the effect of the abandonment of the natural law on relations between States. Briefly, he states that the result is a violation of the law of nations by the breaking of its foundation and vigor. This doctrine, however, can be studied better and in greater detail by an examination of his Christmas messages. These were intended to outline points for peace but we shall consider them here from the standpoint of law.

In his Christmas message of 1939, Pope Pius XII spoke of the fundamental condition for a just and honorable peace. This was the assurance to every nation, large or small, powerful or weak, of its right to life and independence. In establishing this condition as fundamental, Pope Pius XII in effect recognized the sovereignty of every nation, legitimately established, as equal. Incidental items of strength and ability to resist aggression are not the determinants of sovereignty. This is a matter of right and justice and, hence, of natural law. Since the peoples of the world unite in societies or States as a natural right and not as a conferred right, this right cannot be taken away from them without a violation of natural law. If violation has occurred reparation is necessary according to the norms of justice and mutual equity. The equality of States in international law is thus fully supported by Pope Pius XII.

Manifestly, the equality of States in international law cannot be merely its recognition by friendly States and its tolerance by equal or more powerful States. Something more substantial must reside outside the State itself and be the product of law other than human law. It is natural law which declares all States to be equal in sovereignty and equal in juridical independence.

In his Christmas message of 1940, Pope Pius XII returns to the challenge of the opinion that might makes right. But this time he discusses the matter from the standpoint of utility as a basis of law and right.

While the Pope is specifically occupied with a denial of utility as a basis of law and right in reference to international relations, his words are in effect a denunciation of utility as a fundamental basis for respect for agreements both private and international. It is here, again, that the desire to profit or to retain an advantage is not the basis for the right to expect the fulfillment of an agreement. Nor, on the other hand, is the desire to relieve oneself of an obligation a legal foundation for its abandonment or cancellation.

The power to enforce a right is not the right itself.

The lack of power to enforce a right is not a surrender of that right.

In his Christmas message of 1940, Pope Pius XII is anxious to indicate that utility as a basis for law and right is especially detrimental to States which have a traditional attachment to peaceful methods and do not contend with others, and to States which because of insufficient war power cannot so contend.

In this same message, he criticized the spirit of cold egoism which, besides leading easily to the violation of sovereignty of States, could also lead to the violation of the rights of citizens. The Pope regretted that the time did not seem propitious for a restoration of imprescriptible rights suspended during the war but he hoped for a definitive step in this matter.

This was a general statement which supports the doctrine that some rights of persons are in no wise attributable to the State as their source but must be attributed to natural law. Pope Pius XII speaks of imprescriptible rights. These cannot validly be annulled by the State. Among them are the fundamental rights to life and liberty of both persons and families.

In his Christmas message of 1941, the Holy Father called for a return to the norm *pacta sunt servanda.* In the words of the Pope, this norm had undergone many serious crises and had suffered undeniable violations in the past.

The occasion in which the norm *pacta sunt servanda* was suggested was a possible treaty on disarmament. But the norm itself is valid for all agreements as long as justice is continued in the agreement.

Treaties can be considered laws for contracting parties. In this sense there is no room for unjust unilateral action on the part of contracting States. This is not to say that treaties are immutable or that they cannot ever be adjusted to the demands of justice and equity. A treaty follows the fortunes of every other human law and is essentially subject to change. What is criticized is unjust unilateral action which frequently results from the actual power to violate a treaty without reprisal.

The rights and obligations found in treaties are guaranteed by natural law. Where this law is not recognized nothing else exists now to enforce treaties but the physical power to compel obedience.

It is perhaps in the wanton violation of treaties that we can see mostly clearly the divorce of law from morality. This situation is easily explained for the dominant theories of law today do not take into account any moral law as the source of obligations and rights. The polite general term for this attitude is "utilitarianism."

Juridical positivism must also be blamed for the lack of respect for treaties. In juridical positivism a sharp distinction is made between positive law and antecedent moral concepts. There is no attempt whatever to correlate natural law and positive law. The former can be ignored, for in this system the State is the source of all rights. The State is also the judge whether its obligations must be discharged. It is easy, then, to see that where obligations of treaties are concerned, a State can readily assert its right to refuse fulfillment. If fulfillment is refused, the treaty is violated. No real redress can be had by the injured State unless force is applied.

The system of juridical positivism, in this matter at least, is bankrupt. It is unable to advance any reason to demonstrate the validity of obligations whenever the State is unwilling to discharge these obligations. Juridical positivism has literally nothing to which it can appeal to enforce treaties, for it has renounced any connection with the natural law, the effective force which sustains respect for treaties.

The demands of natural law to give everyone his due and not to injure anyone must be particularized in treaties. This is the foundation and real support of the norm *pacta sunt servanda.* Not only treaties of peace, but every kind of international agreement must contain this fundamental justice. Hence the terms of the treaty, which are nothing more, ultimately, than a particularized recognition of the demands of justice, must be scrupulously carried out if natural law is to be served. Deviations from these terms, as long as these terms remain just, are fundamentally violations of the natural law. The fact that today the terms of a treaty cannot be enforced without a demonstration or exercise of physical power is immaterial. The binding force of treaties is not found in physical power. It is the moral force of the natural law which demands obedience.

In his Christmas message of 1942, Pope Pius XII considered the internal order of States and peoples. This was a splendid disquisition completing the previous Christmas messages where other points of order were discussed from the standpoint of law. Several items were established by the Pope before he outlined the juridical order of society. These were the existence of God as the first cause and ultimate foundation of individual and social life and the development and perfection of the human person.

The social life, Pope Pius XII maintains, needs a juridical order to support it from without, to defend and to protect it. This order has a basic continuity which is not actually subject to changing necessities and conditions of life. Since this juridical order is not the product of man-made law, States cannot alter its fundamental concept or legally reject its wise provisions.

The juridical order of States is the natural law controlling the operation of States. The items which the law includes were clearly outlined in the encyclical letter, *Summi Pontificatus.* Mention of these items was made earlier. The Pope, however, in his Christmas message of 1942 stressed the coercive power of the State to safeguard the equilibrium, safety and harmony within itself. The Pope likewise stressed the State's great responsibility to use its coercive power equitably.

There must be no arbitrary, capricious or excessive punishments. Penalties must be proportionate so that the diverse activities of citizens can be held in safe control without extinguishing initiative or suppressing competition. Equality before the law has its importance also in penal matters. The penal law must not only be justly constructed, but justly administered.

The object of juridical order, as Pope Pius XII indicates, is the insuring of harmonious relations between individuals and between societies. Juridical order will not be reached if materialistic postulates continue to govern the lawmakers of States. Deceived by the false doctrine of juridical positivism, some legislators have relied on a purely human origin of laws and have disregarded the morality of law. Where such is the case, no sure foundation for a juridical order is possible.

Toward the end of his Christmas message of 1942, Pope Pius XII mentions how the juridical order can be rehabilitated. The text itself is abundantly clear and should be quoted in full. The Pope says:

> The cure for this situation becomes feasible when we awaken again the consciousness of a juridical order resting upon the supreme dominion of God, and safeguarded from all human whims; a consciousness of an order which stretches forth its arm, in protection or punishment, over the unforgettable rights of man and protects them against the attacks of every human power.
>
> From the juridic order as willed by God, flows man's inalienable right to juridical security, and by this very fact to a definite sphere of rights, immune from all arbitrary attack.
>
> The relations of man to man, of the individual to society, to authority, to civil duties; the relations of society and of authority to the individual should be placed on a firm juridic footing and be guarded, when the need arises, by the authority of the courts.
>
> This supposes: (A) a tribunal and a judge who take their directions from a clearly formulated and defined right; (B) clear juridical norms which may not be overturned by unwarranted appeals to a supposed popular sentiment or by merely utilitarian considerations; (C) the recognition that even the State and the functionaries and organizations dependent upon it are obliged to repair and to withdraw measures which are harmful to the liberty, property, honor, progress of health of individuals.

Pope Pius XII must surely be recognized in history as the moral leader who put his finger definitely upon the most corrosive element in the relationships between individuals, between societies within the State and between States themselves. This element, let it be repeated, is the separation of law from morality. Time and time again, both in his Christmas messages and outside of them, Pope Pius XII had insisted on the recognition of natural law as the ultimate support for all just legislation. If the clearer instances of this insistence are found in his consideration of international agreements, it is because these were the occasions at hand about which to speak. His excellent legal training and his long experience as a diplomat have earned for him a hearing in the chanceries of the world even where his exalted office is not sufficiently recognized. The knowledge and experience of Pope Pius XII can be a leading factor in reconstructing the world upon a sound juridical order. We shall be ever poorer if this factor is neglected.

While Pope Pius XII has stood foremost in the field of international law, he has also made important and significant contributions to the law of the Church. These will be reviewed in the following pages. Only a few items coming directly from the Pope will be mentioned. This, of course, does not mean that decisions, resolutions, instructions, decrees, etc., of the various organs of the Holy See are outside the influence and direction of the Pope. But it would be simply impossible to exhibit the work of one Congregation or Commission without similar disquisition on the work of others.

On Dec. 8, 1945, Pope Pius XII issued the Apostolic Constitution *Vacantis Apostolicae Sedis.* This abrogated the Constitution named in canon 160 which had controlled the election of the Roman Pontiff.

Many of the laws of the earlier Constitution of Pope Pius X, *Vacante Sede Apostolica,* are retained in the document of Pope Pius XII. The most significant change is in the requisite number of ballots for final election. Formerly a vote of two-thirds majority was sufficient for election. This, however, required an examination of the ballot of the one elected to see whether he had voted for himself. A vote for oneself is invalid and, if discovered, would nullify the election.

The change introduced by the Holy Father requires a two-third majority plus one vote. This eliminates the necessity of examining the victor's ballot for it could not nullify the election. The practical result is both the simplification of the ballot and the lack of necessity for a signed ballot.

On Feb. 2, 1947, Pope Pius XII issued the Constitution, *Provida Mater Ecclesia.* This Constitution introduced into the law of the Church a canonical institute hitherto absent. It was a significant act for it gave canonical status to a way of life long in vogue in some localities but never hitherto canonically recognized.

The above statement must be understood to mean technical canonical recognition. The way of life described in the Constitution has always, as Pope Pius XII says, been fostered and extended every assistance toward Christian perfection. Numerous signs of approval are found in ecclesiastical history from early times to the present day. Approval even included some canonical advantages.

Pope Pius XII recognized the merit of granting canonical status to lay institutes in which the members of the institute live in the world and practice ways of Christian perfection.

The first article of the Apostolic Constitution, *Provida Mater Ecclesia,* describes the nature and the juridical status of these institutes. It reads: "Clerical and lay societies whose members profess the Evangelical counsels for the sake of acquiring Christian perfection and exercising the Apostolate are governed by the norms of this Apostolic Constitution." The same article says these societies are to be called lay or secular institutes (*instituta saecularia*). They are to be distinguished in law from other societies of the faithful.

Ten articles in this Constitution contain the law for the foundation and government of these institutes. To a considerable extent this law runs parallel to the law for religious and for societies whose members live in common but without vows. These institutes are subject to the local Ordinary and he himself cannot establish an institute of this kind or permit one to be established in his diocese without consultation with the Sacred Congregation for Religious. The members of these institutes are not to be considered religious. Various requisites are mentioned in the separate articles relative to membership, government, and property.

It is obvious that the canonical status granted to these lay institutes is a significant step in the development of Canon Law. The Church in the United States is not very well acquainted with this newly recognized canonical institute but another way has been prepared for the faithful of this country to practice Christian perfection.

On Oct. 2, 1944, Pope Pius XII delivered an important Allocution to the Auditors of the Roman Rota. In this Allocution, Pope Pius XII deigned to comment on some of the canons of the Code of Canon Law. Reflection on this comment cannot fail to demonstrate a practical difference between the courts of the State and the courts of the Church. Theoretically and with the best intentions both courts exist for the discovery of truth and the vindication of justice. But in civil courts it happens too often that victory itself is sought in the trial by one party or the other. The best effort is not always expended for the triumph of truth and its concomitant or consequent justice.

In his Allocution, Pope Pius XII explained clearly that the purpose of ecclesiastical courts is to hear and weigh evidence leading to the discovery of truth and the vindication of justice. This must be done, not with the idea of victorious suit but solely for the sake of truth and justice. Hence any device which obscures or hinders judicial operations in their search for truth is not to be tolerated. Obstructions which delay the establishment of truth are not to be recognized.

The importance of the Allocution of Pope Pius XII can readily be seen in reference to the canons considered in the Allocution. Seven canons will be pointed out in this matter.

Canon 1646 concedes the right to file suit in court. Pope Pius XII says no party in a suit is permitted to construct facts artificially, to give facts an unreasonable interpretation, to confuse or becloud them. The fundamental honesty of a plea and a response is hereby vindicated. The court should not be asked either to consider artificial facts or to spend its time removing false issues.

Canon 1665 considers the work of an advocate. Here Pope Pius XII says an advocate must not construct arguments contrary to objective truth. Hence, in giving counsel and in offering proof he must abstain from fraud and chicanery. He must, in a word, refrain from dishonest acts which are both against conscience and objective truth. Special reference is made to matrimonial cases.

Canon 1775 mentions the type of questions to be avoided in interrogation. Pope Pius XII cautions witnesses not to affirm non-existent facts or to interpret facts incorrectly, but rather to respond according to truth. The Pope speaks similarly of the testimony of expert witnesses who are considered in canon 1977.

Canon 1965 states some of the obligations of a judge. Pope Pius XII says the judge, especially in matrimonial cases, has an obligation arising from divine law to inquire and define according to objective truth whether an apparent bond actually exists or whether the necessary conditions for a dispensation from the bond are present. According to the truth ascertained by the Judge, he must give his decision.

Canon 1971, § 1, 2° speaks of the right and obligation of the Promoter of Justice to file suit in matrimonial cases. Pope Pius XII insists that this canon be interpreted according to objective truth.

Canon 1986 mentions the obligation of the Defender of the Bond to appeal from an adverse decision of the first instance. The text of this canon might lead one to believe that this obligation always exists irrespective of the merit of an appeal. Pope Pius XII says this law is not contrary to common sense. The right must be conceded to the Defender of the Bond to declare that he has discovered no reason militating against the plea of the plaintiff. Absolutely useless appeals are thus avoided.

The fourth document of Pope Pius XII affects the legislation in regard to the form of marriage. This pronouncement was a *motu proprio* to take effect Jan. 1, 1949. In this document the exemption of persons baptized Catholics but reared as non-Catholics is withdrawn and all persons baptized Catholics are subject to the form of marriage stated in canon 1094.

The change introduced by the Pope in the law regarding the form of marriage is the result of experience. Considerable difficulty had been found in the determination of disputed marriages. This difficulty is now greatly reduced. The facilitation of the handling of marriage cases is thus increased.

The foregoing pages have outlined the potential influence of Pope Pius XII in the field of natural and international law and have stated briefly his work in the field of Canon Law. It is to be greatly regretted that the influence of the Pope in the former matter has so often remained potential. Its actuality would confer solid and lasting blessings on the world. It is to be hoped and prayed for that this influence will soon be at least felt so that some reform and improvement in the relations between individuals and States and between States themselves will result. In the development of the law of the Church immediate recognition is at hand. Even the few examples adduced to show the work of the Pontiff are sufficient to indicate that the reign of Pope Pius XII is notable in the field of law.

EDWARD ROELKER

The Catholic University of America
Washington, D. C.

POPE PIUS XII AND EDUCATION

In his radio address to The Catholic University of America, on Nov. 13, 1939, on the occasion of the golden anniversary of its founding, Pope Pius XII offered his special congratulations upon the growth of the Institution and declared: "The Christian education of youth was never of more decisive or vital importance than it is today. Our chief hope after God rests in the schools of Christian culture."[1] Even prior to that time, on the occasion of his visit to the University as Cardinal Pacelli, on Oct. 22, 1936, in an address to the faculty and student body, he said, "May yours be the grace of an intimate realization of the greatness, the nobility, and the responsibility of those who, in the designs of God, are destined to be the servants and custodians of learning. After the priesthood of the altar, there is none greater than the priesthood of truth."[2]

This emphasis upon the prime importance and the apostolate of education and learning is characteristic, in one form or another, of practically all the pronouncements of this Pontiff. Himself a profound student and versatile linguist, well versed in several literatures, he had the further advantage of intimate association, in the Papal Secretariate of State, with his scholarly predecessor Pope Pius XI. Moreover, as placed in the midst of developments both in Nazi Germany and Communist Russia, he had come to a positive realization, even before his elevation to the Papal See, of the far-reaching effects of ideologies upon the destinies of nations as well as of individuals, and the importance of Christian education to meet the challenge. Extensive travel in North and South America, in addition to Europe, further broadened a perspective on cultural problems, thus giving him a first-hand, contemporary understanding of the practical techniques of communication which have made the cultural warfare of the twentieth century a battle, not only of ideas and principles, but of effective media as well.

Throughout the statements of Pope Pius XII—in his Encyclicals as well as in his allocutions and occasional addresses—there has run a note of keen awareness and sorrow relative to the defection of the world from Christ and Christian principles. He has therefore repeatedly stressed the basic importance of a religious content in education and of a return to religious fundamentals. "The devitalizing process that has been going on," he declared in a message to the convention of the Confraternity of Christian Doctrine at Boston in 1947, "—We speak with sorrow in Our heart—going on in not a few parts of the Church, is due chiefly to an ignorance or at best a very superficial knowledge of the religious truths taught by the loving Redeemer of all. . . . Men must be brought to be conscious of the fact of God's existence, of their utter dependence on His power and love and mercy, and of their moral obligation to shape their daily lives according to His most holy will. Perhaps the greatest sin in the world today is that men have begun to lose the sense of sin." [3]

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[1] *Keeper of the Keys: A Life of Pope Pius XII,* by Thomas McDermott (Milwaukee: The Bruce Publishing Co., 1946), p. 160.

[2] *Ibid.,* p. 117.

In this indication of the basic aim of the Catholic educational system, he paraphrased the words of Pius XI in his encyclical on The Christian Education of Youth:

> It must never be forgotten that the subject of Christian education is man whole and entire, soul united to body in unity of nature, with all his faculties natural and supernatural, such as right reason and revelation show him to be; man, therefore, fallen from his original estate, but redeemed by Christ and restored to the supernatural condition of adopted sons of God. . . . Hence every form of pedagogic naturalism which in any way excludes or weakens supernatural Christian formation in the teaching of youth is false. Every method of education founded, wholly or in part, on the denial or forgetfulness of original sin and of grace, and relying on the sole powers of human nature, is unsound.[4]

It may be noted that the thoughts of Pius XI on education have served as a beacon light and inspiration to the present Pontiff, as indicated by his various references. Thus in his autographed letter to Fr. Joseph P. Archambault, S.J., on the occasion of the *Semaines Sociales* in French Canada, in 1946, he declared that the subject of the twenty-third session had appealed to him "especially as there is no duty which we have so much at heart as the education of youth. . . ." "Are we not, indeed," he continued, "as the first words of a celebrated encyclical of our great predecessor Pius XI declared, 'the representatives on earth of the Divine Master, who, although including all men in the immensity of His love, has, nevertheless, ever shown a special predilection for youth. . . .' "[5]

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[3] *Journal of Religious Instruction,* XVII, 7 (March 1947), 576.

[4] *The Pivotal Problems of Education,* by William F. Cunningham, C.S.C. (New York: The Macmillan Co., 1940), p. 550.

In line with these principles, Pius XII has devoted special attention to the promotion of Biblical studies, as a treasury of divine revelation, and has urged upon all the study and proper use of these writings, *"not merely to satisfy their curiosity or to provide them with material for study and research"* but for instruction unto salvation. After pointing out the obligation of priests in this respect, he declared:

> The same veneration the Bishops should endeavor daily to increase and perfect among the faithful committed to their care, encouraging all those initiatives by which men, filled with apostolic zeal, laudably strive to excite and foster among Catholics a greater knowledge of and love for the Sacred Books. Let them favor therefore and lend help to those pious associations whose aim it is to spread copies of the Sacred Letters, especially of the Gospels, among the faithful, and to procure by every means that in Christian families the same be read daily with piety and devotion; let them efficaciously recommend by word and example, whenever the liturgical laws permit, the Sacred Scripture translated, with the approval of the Ecclesiastical authority, into modern languages; let them themselves give public conferences or dissertations on Biblical subjects, or see that they are given by other public orators well versed in the matter.

Similar directives were issued at the same time to seminaries and scholars.[6]

Of particular significance from an educational standpoint is the fact that the Pope urges a constant growth in the understanding, not only of the Sacred Scriptures, but in all other subjects which are basic to Christian culture. Thus, with special reference to priests, he exhorts that their "knowledge of things Divine and human be wide and deep; that they be not content with the intellectual knowledge acquired in youth . . . . that with the passing of the years they study more deeply the history of the Church, its dogmas, its

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[5] *Social Justice Review,* XXXIX, 8(Dec. 1946), 272.

[6] Encyclical *Divino afflante Spiritu* (Washington, D. C.: N.C.W.C., 1943), pp. 23, 24, and *passim.*

Sacraments, its laws, its scriptures, its liturgy, its language, so that they may advance in grace, in culture, and wisdom." [7] The study of literature and of the profane sciences is likewise included in Catholic training, for the laity as well as the clergy, to meet today's problems.

In the field of social and economic problems and studies, Pope Pius XII again follows in the footsteps of his predecessors, to whose encyclicals *Quadragesimo anno* and *Rerum novarum* he frequently refers. While he has indicated that the principles of social justice as laid down by these pontiffs should be studied and applied by all, he recognizes that the solution of the problems involved calls for continued and expert research. Thus he expressed gratification in the fact that these encyclicals are the object "of careful and prolonged consideration on the part of some men of keener intellect whose generous wish pushes them on towards social restoration."

At the same time, in addressing the American people, he has challenged them to undertake to "untie the knotty and difficult social question by following the sure paths illuminated by the light of the Gospel and thus lay the basis of a happier age." [8]

"The youth of today," according to this Pope, "ought to realize the problems which the social body must seek to solve in the present difficult economic conditions under penalty of finding itself impeded in the normal development of its educational, professional, and domestic designs." [9]

It is obvious, however, that he does not regard the evils from which mankind suffers today as the result merely of economic instability and faulty distribution. Their root, he has stated, "is deeper and more intrinsic, belonging to the sphere of religious belief and moral convictions. . . . If it is to have any effect, the re-education of mankind must be, above all things, spiritual and religious." [10]

The religious basis of knowledge and the religious objective of all education, no matter what the branch of learning may be, is undoubtedly the pre-occupation and outstanding contribution of this learned Pope. With this in mind, he has battled valiantly against the forces of secularism, particularly as exemplified in the absolutist State. With Pius XI he collaborated in 1937 in the preparation of the encyclical *Divini Redemptoris,* collecting information on conditions in Russia and calling attention to the diabolic propaganda emanating from that totalitarian regime. Again from his experience as Papal Nuncio in Munich and while in the papal Secretariate of State, he contributed to the trenchant letter *Mit brennender Sorge* which Pius XI wrote on the errors and pretensions of the Nazis.

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[7] Encyclical *Sertum laetitiae* "To the Church in the United States" (Washington, D. C.: N.C.W.C., 1939), pp. 14, 15.

[8] *Sertum laetitiae, loc. cit.*, p. 20.

[9] *Social Justice Review, loc. cit.*, p. 272.

[10] Encyclical *Summi Pontificatus* "Function of the State in the Modern World" (Washington, D. C.: N.C.W.C., 1939), p. 34.

In his own right, his encyclical on the "Function of the State in the Modern World" further defines the true functions of the body politic and points out the dangers inherent in its usurpation of rights belonging to the individual, the family, and the Church, including the prosperity of the nation itself. "Before Us," he writes, "stand out with painful clarity the dangers We fear will accrue to this and coming generations from the neglect or non-recognition, the minimizing and the gradual abolition of the rights peculiar to the family." [11] In particular, he indicates that "the education of the new generation in that case would not aim at the balanced and harmonious development of the physical powers and of all the intellectual and moral qualities, but at a one-sided formation of those civic virtues that are considered necessary for attaining political success, while the virtues which give society the fragrance of nobility, humanity, and reverence would be inculcated less, for fear they should detract from the pride of the citizen." [12]

The Holy Father does not question an educational formation which aims at giving youth an intelligent understanding and pride in the fulfillment of "those offices of a noble patriotism which give to one's earthly fatherland all due measure of love, self-devotion and service." [13] But he labels as scandalous and permanently harmful a formation of youth which excludes religious principles, in favor of an omnipotent state, and leads to open or hidden apostacy from Christ.

At the same time he strikes out against the false principles of racism, in the spirit of his predecessor, and warns that "those who enter the Church, whatever be their origin or their speech, must know that they have equal rights as children in the House of the Lord, where the law of Christ and the peace of Christ prevail." [14] In addressing the Church in America, he stated: "We confess that We feel a special paternal affection, which is certainly inspired of Heaven, for the Negro people dwelling among you; for in the field of religion and education We know that they need special care and comfort and are very deserving of it. We therefore invoke an abundance of heavenly blessing and We pray fruitful success for those whose generous zeal is devoted to their welfare." [15]

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[11] *Ibid.,* p. 26.

[12] *Ibid.,* pp. 25, 26.

[13] *Ibid.,* pp. 27, 28.

No aspect of education has escaped the attention of Pius XII. Thus, in his letter to Fr. Archambault, already referred to, he declared: "Questions of modern pedagogy should be studied in the light of Pontifical teaching with regard to methods of life and technique. We are thinking especially of the organization of leisure and a prudent enjoyment of sport, which if properly understood, can, and ought to be a precious adjunct in the development of the integral man, the true Christian, who thinks and acts by reason enlightened by faith." [16]

Every modern means of communication is to be utilized to the advantage of education, the press being signalized as a sturdy champion of Catholic principles and the radio as an instrument of great potentialities. To a group of Hollywood producers, on July 14, 1945, he declared: "O, the immense amount of good the motion pictures can effect. That is why the evil spirit, always active in this world, wishes to pervert this instrument for some impious purpose. It is for public opinion to support wholeheartedly and effectively every legitimate effort to purify the films and to keep them clean, to improve them and increase their usefulness." [17]

Adult education is singled out for special attention, and the laity—both men and women—are urged to train themselves for Catholic Action. "The needs of our times," he has clearly indicated, "require that the laity, too, and especially those who collaborate with the Hierarchy of the Church, procure for themselves a treasure of religious knowledge, not a poor and meager knowledge, but one that will have solidity and richness through the medium of libraries, discussions, and study clubs."[18]

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[14] *Ibid.*, p. 20.

[15] *Sertum laetitiae, loc. cit.*, pp. 5, 6.

[16] *Social Justice Review, loc. cit.*, p. 272.

[17] McDermott, *loc. cit.*, pp. 160, 161.

That the Pope expects women, as well as men, to prepare themselves for intelligent and influential participation in social and political life is evident from numerous statements, among which may be noted his allocution to the women of Catholic Action, on Oct. 26, 1941[19] and to the Italian women on Oct. 21, 1945. While stressing the dignity of woman as mother in the home, and paying the highest praise to those who take the vows of religious life, he recognizes a true vocation in the single woman who remains in the world as teacher, guide, and collaborator in various works of the Catholic apostolate. "Thus it is a vast field of activity," to use his words, "which now lies open to woman, and it can be, corresponding to the mentality and character of each, either intellectual or actively practical."[20]

During the pontificate of Pius XII, the world has seen a tremendous challenge, both physical and moral, to civilization and Christian culture. No one has realized more fully or personally the significance of the present conflict or been more active in prompting all elements of the Christian body to a vital part in conserving its heritage. "We pray that soon in God's providence peace with justice will come to our heartbroken world," he wrote to President Roosevelt, "that Christian civilization will be preserved as the basis and incentive of world-order, and that love of God and neighbor will be the governing principles both of God and men."[21] It is clear from even a superficial study of his writings and statements that he regards Christian education, from its most elementary to its highest levels, as an indispensable instrument in the fulfillment of his prayer.

JAMES A. MAGNER

The Catholic University of America
Washington, D. C.

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[18] *Sertum laetitiae, loc. cit.*, p. 15.

[19] Cf. *AAS*, XXXIII (1941), 450-58.

[20] *Woman's Duties in Social and Political Life* (New York: The Paulist Press, 1945), p. 16.

[21] *Wartime Correspondence between President Roosevelt and Pope Pius XII*, Edited by Myron C. Taylor (New York: The Macmillan Co., 1947), p. 115.

POPE PIUS XII AND THE CONFRATERNITY OF CHRISTIAN DOCTRINE

The vital interest of Pope Pius XII in Catholic education embraces in its paternal regard the progress of the Confraternity of Christian Doctrine. The watchful care of the Holy Father has for its object not only the children and youth who attend Catholic schools but also those who for one reason or another do not receive any formal religious instruction. It is with these pupils who attend public institutions from which all religious teaching is banned that the Confraternity of Christian Doctrine is particularly concerned.

Pope Pius XII through his deep interest in the Confraternity of Christian Doctrine has revived and re-emphasized the potent directives marked out by his predecessors, St. Pius V, Pius X, and Pius XI. There is scarcely a document among the many scores of public pronouncements made by Pope Pius XII since the beginning of his pontificate that is not concerned with the need for greater religious knowledge among young and old and with salutary means to meet this need. The Confraternity, particularly as it affects America, occupies a prominent place among the official Acts of the Holy Father. In fact the present Pontiff while Cardinal Secretary of State to Pius XI revealed his intimate knowledge of the Confraternity and of its work. In 1936, the then Cardinal Pacelli voiced the commendation of Pius XI to the preparations being made for the National Confraternity Congress to be held in New York on October 3-6, and a cablegram of congratulations was received from the Holy Father through Cardinal Pacelli at the opening Mass of the Congress. Two years later, at the opening of the National Confraternity Congress held in Hartford, Cardinal Pacelli sent a radiogram in which he referred to the Confraternity as a "providential movement," and in a letter acknowledging the volume of Proceedings of the previous year's Congress, he wrote as follows: "Only through knowledge and practice of the Christian religion can man live that full life which takes due account of his relationships to God, to society, and to individual fellowman. The Confraternity is, therefore, rendering a most important service both to the Church and to the nation." [1]

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[1] *Proceedings, National Confraternity Congress, Hartford* (Washington, D. C.: N.C.W.C., 1938), p. 3.

Pope Pius XII ascended the Chair of Peter on March 2, 1939. On November 2 of that same year he wrote an Encyclical, *Sertum laetitiae,* "To the American Hierarchy," on the 150th anniversary of its establishment. In reviewing the various works and activities which mark the progress of the Church in America, the Holy Father added: "It would be a long recital to call the roll here of all those lay organizations which have won unfading laurels. Catholic Action, the Congregations which bear the name of Mary, and the Confraternity of Christian Doctrine—their fruits are the cause for joy and they bear the promise of still more joyful future harvests." [2] It was here that the Pontiff urged the organization of discussion clubs for the laity which have been the chief media of training in the adult religious education program sponsored by the Confraternity. "The needs of our times require that the laity procure for themselves a treasury of religious knowledge . . . through the medium of libraries and discussion clubs." [3]

One of the chief motives for members to engage in Confraternity work is the rich store of indulgences which have been granted in the course of centuries by the Sovereign Pontiffs. Pope Pius XII, on Dec. 21, 1939, approved the revised list of spiritual privileges and indulgences granted to the Confraternity and he ordered them, the latest to be issued up to the present, to be printed and published.[4] Noteworthy is the newly-granted indulgence of 300 days to be gained by the members, "who piously see to it that children, workers, and others are present at catechetical instructions." This, it may be observed, is of interest to that division of the Confraternity known as Fishers or Home Visitors.

Some of the many fruits of National Confraternity Congresses have been the diffusion of religious instruction and the spread of the Confraternity in the parishes throughout the United States. Great has been the encouragement and increase of zeal given to the members of the Confraternity through the gracious words of the Holy Father, Pope Pius XII. This is seen, for instance, in the following letter from the Secretary of State, Cardinal Maglione, addressed to Most Reverend Edwin V. O'Hara, Bishop of Kansas City and Chairman of the Episcopal Committee of the Confraternity, on the occasion of the Seventh National Congress held in Philadelphia on Nov. 15-18, 1941:

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[2] *AAS,* XXXI (1939), 648.

[3] *Ibid.,* p. 651.

[4] *AAS,* XXXII (1940), 58 f.

> His Holiness has seen, during the past year, unmistakable evidence of continued progress in the noble work being undertaken by the Confraternity in the United States. He has noted with satisfaction that as the need for Christian education and direction increased, the devoted efforts of the Confraternity became ever more self-sacrificing and more universal. The Common Father, saddened in heart by the godlessness and immorality so rampant in the warring world of today, commends the Confraternity on its perseverance in the all-important mission of bringing to American Catholics a fuller knowledge and a greater love of the Faith that is in them, that they may be prepared properly to evaluate the circumstances of their times and eagerly to seek spiritual norms and values in the materialistic age of which we are a part.
>
> His Holiness has directed me very specially to convey to the Directors and members of the Confraternity His cordial felicitations on two very exceptional accomplishments of the past year; namely the revision of the Baltimore Catechism and the revision of the English version of the New Testament, both scholarly works of the utmost importance and worthy of highest praise.[5]

The Eighth National Confraternity Congress was held in Boston on Oct. 26-29, 1946. Speaking direct to Boston by radio the voice of His Holiness Pope Pius XII was heard in solemn warning against the dangers which menace the Church, among which is a growing weakness, a devitalizing process which has been going on in some places and "is due chiefly to ignorance or at best to a very superficial knowledge of religious truths."[6] The closing words of the Pontiff's address will forever remain engraved in the hearts and minds of those who were privileged to hear them.

> Instruction is necessary, it is indispensable, not only for children in Sunday schools and for growing youth in higher classes. Religious instruction should hold a place of honor in college and university curricula. . . . What a vast harvest is opened up to your zealous labors! And how deep is the consolation that fills Our paternal heart when We hear of the constantly increasing strides you are making. . . . Priests will not suffice for the work; the Sisters, to whom the Church in

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[5] *Proceedings, National Catechetical Congress, Philadelphia* (Washington, D.C.: N.C.W.C., 1941), pp. vi f.

[6] *Proceedings, National Catechetical Congress, Boston* (Washington, D.C.: N.C.W.C., 1946), p. 1.

America owes such an incalculable debt, will not suffice. The laity must lend their valiant cooperation; and, first of all, Catholic parents should deem it their sacred duty to equip themselves so that they may be able to explain at least the simpler Catechisms to their inquiring children.[7]

The Holy Father recalled this address on Sept. 2, 1948, when he received in audience almost six hundred American pilgrims at Castel Gandolfo. They were members of a special pilgrimage to the tomb of Pope Pius X, led by Archbishop Cushing and conducted under the patronage of the Confraternity of Christian Doctrine. "We had the happy experience of addressing that Congress [in Boston]," said the Pontiff. "And every word of praise We said then, every counsel and encouragement We gave to intensify and extend in an orderly way your magnificent apostolate, We now repeat." Then directing his thought to the main objective of the Confraternity, the Holy Father continued: "What pastor of souls, what true lover of Christ can contemplate with indifference the several million Catholic children being trained in schools from which all religious instruction is excluded? Will not each and every one feel the spur of holy zeal and Christian charity to provide for these unfortunate members of the growing generation the most important element of true education?" [8]

As a fitting close to the pilgrimage, Pius XII received in a special audience Bishop O'Hara and Bishop Brady of Manchester, members of the Episcopal Committee of the Confraternity, and a group of Diocesan Directors. Here again, if further evidence were needed, the Pontiff manifested his tender solicitude and paternal interest in the Confraternity and in the great work to which it is devoted. To all Directors, both diocesan and parish, Pope Pius XII graciously granted the privilege of bestowing once the Apostolic Benediction with a plenary indulgence to their people, after offering prayers for the intention of the Holy Father. The Confraternity of Christian Doctrine in America is gratefully conscious of the trust and confidence of the Vicar of Christ in its work; and thus it fearlessly faces the days that lie darkly ahead.

JOSEPH B. COLLINS, S.S.

The Catholic University of America
Washington, D. C.

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[7] *Ibid.*, pp. 7 f.

[8] *Osservatore Romano*, Sept. 3, 1948.

POPE PIUS XII: UNIVERSAL FATHER

An important pronouncement was that contained in the Christmas message of His Holiness, Pius XII, for 1945. It was on this occasion that he announced his intention to complete the number of the Cardinals composing the Sacred College by appointing thirty-two outstanding churchmen to that dignity. Never before were so many named in one consistory. Leo X in 1517 had named thirty-one, and Pius VII in 1816, after his return from exile, had named twenty-one while reserving ten more *in petto*.

Choosing men from a variety of nations in order to obtain the greatest possible representation of races and peoples in the Sacred College, the Holy Father wanted it to be a vivid demonstration of the universality of Holy Mother Church. Rome, during the war, had seen men of every nation coming to its hallowed ground. In the post-war period the Holy Father chose cardinals from the five continents, that Rome's position as the eternal city, the universal city, the city *Caput mundi,* the *Urbs par excellence,* the city of which all are citizens, the city See of the Vicar of Christ, toward which turns the gaze of the entire Catholic world, might appear clearly to all.

This act, more impressive than volumes of words, could not but impress all the world, whether Catholic or non-Catholic, with the supra-national character of the Church which Jesus Christ founded to bring His message and His saving grace to all men. By the very fact that men from such widely different nations and peoples were chosen to the most elect body within the Church, the people of the world were forced to realize that the Church itself cannot belong more to one nation than to another, for it is the Mother of all men, the *Sancta Mater Ecclesia* so often spoken of by the ancient Christian writers. As Mother she is at home everywhere. What better indication of this could there be than that all peoples are represented when the Sacred College is gathered about the Vicar of Christ?

Furthermore, the adherence of these representatives of various races and peoples to the Vicar of Christ is a living testimony to the indivisible unity of the Church, an indivisible unity which belongs to it, because Christ who is its Head is Himself indivisible. In the fullness of life which it receives from its Head, the Church joins all climes and all ages of redeemed humanity without exception. This common statement of the text-books takes on a new meaning and makes a much deeper impression when we see men from all parts of the world joined in the Sacred College.

At a time when most men are groping for something which can once more unite them and give back to their troubled spirits some little measure of security, the Holy Father has chosen to demonstrate in a tangible way the unity and security which is to be found in the Church, the City of God, of which St. Augustine wrote in a day when his beloved world was crumbling before the onslaughts of the barbarians who were flooding Europe in the great migration of nations.

One trained in the mathematical proportions or rigid statistical systems of modern material research might spend long and fruitless hours on a consideration of the nationality of individuals to be chosen for such a universal representation. In the end there could result only the usual bickerings of other international gatherings. The universality of the Church is a spiritual thing, a sense of oneness with all those who are joined in Christ in a Mystical Body, a Communion of Saints. It is something which is to be felt in the attitude of the Head of the Church and in that of the Sacred College as well as in the day-to-day actions of the Holy See. It looks beyond individuals and groups and considers all the faithful as brothers with Christ and co-heirs with Him of the Kingdom of Heaven.

Nowhere is the universal Church a stranger. The currents of the Faith which flowed so abundantly from Europe to the rest of the world made fertile vast regions whence the life of the Church, grown strong, flows back so that around the globe there is a constant interplay of these powerful forces which are mankind's best hope. This, too, is vividly demonstrated when the Sacred College gathers and men can see represented there both the countries to which the Faith is old and those to which it is new.

The Son of God assumed a human nature just as true as that of any of His human creatures. So, too, the Church in its turn takes unto itself the fullness of all that which is truly human and raises it up to the source of supernatural power, wherever and however it may find it. Thus it goes to all nations for its Cardinals.

St. Augustine expressed the idea when he wrote, in the *De civitate Dei,* that the Church calls from all nations its citizens and in all languages gathers its community which is a wanderer upon the earth. It does not regard what is different in customs, in laws, in institutions. None of that does it repeal or destroy, but rather it conserves and follows it. Even what is different in different nations is all, nevertheless, directed to one and the same end of earthly peace, if it does not impede the worship of the one sovereign and true God.

It was the desire of the Holy Father to show that the house of God, the Church, is meant for all men without exception, and to leave nothing undone which would manifest the supra-national character of the Church, as a sign of its love for Christ whom it sees and serves in the multitude of its members spread through the whole world.

Stable the Church is, for Christ promised that He would build it upon the rock and that the powers of hell would not prevail against it. That it is always habitable for all, without exception, becomes still clearer when men can see members of the Sacred College chosen from all nations. Words written or spoken might convey to them that the Church is for all and desires to embrace all, that it is not confined to any one nation or group of nations for Christ its Head died that all might be saved. Actions, however, speak louder than words, and the action of His Holiness, Pius XII, in choosing Cardinals from all the world served to bring home the doctrine of the supra-national and universal character of the Church in a way that nothing else could.

It is to be hoped, too, that ultimately men will realize the force for unity among men and nations which is in the Church, and eventually come to know the security, peace, and tranquillity to be found in the present dispensation when they are in the one Fold under the one Shepherd.

THOMAS OWEN MARTIN

The Catholic University of America
Washington, D. C.

THE EUCHARIST AND THE CHRISTIAN RELIGION

The mystery of the Most Holy Eucharist which Christ, the High Priest instituted, and which He commands to be continually renewed in the Church by His ministers, is the culmination and center, as it were, of the Christian religion.

—From the encyclical *Mediator Dei,* issued Nov. 20, 1947.

THE HOLY FATHER'S DISCOURSES TO THE PARISH PRIESTS AND THE LENTEN PREACHERS OF ROME

The *Hortationes pastorales,* addressed by the Holy Father to the Roman pastors and to those priests selected to deliver the Lenten sermons in the various churches of the Eternal City, are, from two distinct points of view, pronouncements of primary importance. These *Hortationes* offer us an unparalleled insight into the concerns and the aims which have dominated the pontificate of Pius XII. They manifest the priestly heart and the priestly mind of Christ's Vicar on earth. Furthermore these statements by the Holy Father, acting precisely in his capacity as Bishop of Rome, have unique importance and value in the field of sacred theology. In them we find the authentic teaching of the Roman Church itself, the doctrine of St. Peter's successor, the standard by which all the instruction within the society of Our Lord's disciples must be measured and with which it must be in accord.

In these annual discourses the Holy Father has made it perfectly clear that the priests to whom he spoke were, in a very special way, acting as his agents and instruments. The tremendous task of governing the universal Church has, of course, long since forced the Sovereign Pontiffs to delegate the actual direction of the Church within the capital city of Christendom to a Cardinal Vicar. Nevertheless, the Vicar of Christ remains the father and the head, under God, of the individual local Christian brotherhood which is the diocese of Rome. His Holiness, Pope Pius XII, has used the annual audience given to the pastors and the Lenten preachers of Rome to give these priests explicit instructions about the teachings he wishes them to impart to the Church in Rome and about the way in which the sacerdotal ministry is to be exercised within the first diocese of God's City on earth.

The first eight Lenten allocutions delivered to his priests by His Holiness, Pope Pius XII, are divided into two classes. Five of them, those given 1941-45, deal primarily with the doctrinal topics assigned by the Cardinal Vicar, Cardinal Marchetti-Selvaggiani, to the Lenten preachers. The instructions delivered in 1940, 1946, and 1948 treat of the sacerdotal ministry itself. All eight of these discourses contain instructions and exhortations of incalculable value to all priests.

The topics assigned to the Lenten preachers of Rome during the pontificate of Pope Pius XII have followed the headings, though not the order, of the *Catechism of the Council of Trent.* In 1941 the Lenten sermons were concerned with the first six articles of the Apostles' Creed. The final six articles were assigned as sermon subjects the following year. In 1943 the Lenten sermons in the Eternal City dealt with prayer and, in 1944, with the commandments. In 1945 the preachers were instructed to teach their people about the sacraments. The cycle started again in 1946.

In his 1941 instruction,[1] the Holy Father warned his hearers about the prevalence and the danger of religious ignorance in our times. He deplored the fact that the Creator is once again the Unknown God and asserted that a new Paul of Tarsus is needed to bring a knowledge of Him and of His message to the people. He insisted that the pastors and the preachers must bring men to realize the fact of original sin, and the dominant mystery of our redemption by Jesus Christ Our Lord. The faithful of the Roman Church, the Holy Father told the priests, must be well instructed about the mysteries of the faith. They must, furthermore, be moved to love that truth which Our Lord communicates to us in His Church.

In his *Hortatio pastoralis* for 1942,[2] the Holy Father ordered the men who acted as his agents in teaching the faithful of the Eternal City to insist, in their doctrinal instructions, that death's seriousness consists not so much in its external circumstances as in the fact that every man is responsible for his own eternal destiny, and the fact that this destiny is decided, once and for all, at the moment of death. Noting that, because of a tendency to overlook man's sovereign responsibility to Christ, the Judge of the living and of the dead, the Christian concept of death as that upon which all eternity depends has been obscured in our days, His Holiness Pius XII commanded the priests to instruct his people that God's ultimate judgments are not delivered in this life, but in the next world. The people must not be misled into imagining that, because the good are sometimes made to suffer and the evil allowed to prosper in this life, that the arm of divine justice is in any way shortened. He insisted that the priests should bring the people to understand that the Cross, the symbol of suffering, must comfort us on earth as the standard of the Church militant and as the glory of the Church triumphant.

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[1] Cf. *Osservatore Romano,* Feb. 26, 1941.

[2] Cf. *ibid.,* Feb. 18, 1942.

The same pontifical discourse contains an order to the priests to preach the Mystery of God the Holy Ghost, the divine Spirit of truth, unknown to the world, the divine Teacher within the Church of all the message given by Our Lord. The faithful are to be instructed that

> from Him, eternal Love, there rises up the fire of that charity which Christ wishes to enkindle here below, the charity that renders the Church one, holy, and Catholic, which animates it, sustains it, and makes it invincible against the assaults of the synagogue of Satan; that charity which is an uniting force within the Communion of Saints; that charity which restores friendship with God and remits sin.

The Holy Father's *Hortatio pastoralis* for 1942 includes, in its teaching about the Catholic Church, the doctrine that, as the center of unity within God's kingdom on earth, the Vicar of Christ is the one from whom all the other pastors in the Church receive *immediately* their jurisdiction and their commission. His Holiness Pope Pius XII included this same truth in his encyclical *Mystici Corporis,* published in 1943.

The discourse of 1942 explained that it was the duty of the priests to awaken and revive in the hearts of the people, particularly of the young, the love for the Church and the loyal attachment to its teachings signified in the formula *"sentire cum Ecclesia."* The Holy Father commanded that his people be made aware of the fact "that the Church is a perfect society, with a sovereign right to all it needs for the accomplishment of its divine mission," and the fact that "the Church is Christ, continuing to live here below." He insisted that the faithful of Rome be taught that love for Christ is actually love for the Church, and that affection for the Church is really love for Our Lord. He pointed to the function of the Blessed Eucharist as a factor producing the unity of the Church, and instructed his priests to work to unite his people ever more perfectly by this Eucharistic bond.

The instruction of 1942 ended with a sublime statement of divine truth about the resurrection of the body and about man's eternal life in God. The Holy Father pointed to the great difference between the pagan glorification of the body, and the Christian truth which sees in the human body a part of the human nature, destined to be associated in the eternal and supernatural glory of the human person within the Church triumphant. He insisted that the priests make known to the people the divinely revealed truths about this eternal joy in the possession of God.

The discourse to the pastors and the Lenten preachers for the year 1943[3] was concerned primarily with prayer. The Holy Father spoke fondly of the tradition of the Eternal City, and declared that, in times past, it had been truly *una città orante*. The absence of public civic prayer in Rome was viewed as a spiritual calamity, all the more regrettable in that it constituted a departure from the best in Roman tradition itself.

The priests were commanded to tell their people of the dignity and the duty of prayer, in such a way that the faithful could come to understand the place of prayer in Christian life. Prayer, the Holy Father told his priests, like grace itself, is requisite in order that a man may avoid serious sin for any considerable time. He insisted that the people must be made to realize the absolute necessity of prayer.

He stressed the need in the world for men to whom prayer and the thought of God have become, as it were, second nature. He told his priests to work for family prayer and stressed the blessings which follow from this practice.

In this *Hortatio pastoralis* the Vicar of Christ brought out very strongly one of the dominant concerns of his pontificate, the intention to work for the sanctification of Sundays and of feast days. He commanded his priests to do all in their power to dissuade the people from attendance at or participation in evil amusements on the Lord's Day. On the positive side, he admonished the priests to bring their flocks to proper attendance at Mass on the days of obligation. He taught that the people would not be recreant to their duties in this regard if they realized what the Mass really is.

The Holy Father told the priests that they must inform their people on the matter of prayer by both instruction and example. The priest who prays himself constitutes an effective inducement to the people to make their petitions to God.

The discourse of 1943 ends with one of the most eloquent and beautiful passages in modern religious writing. The Holy Father depicted the Church of God under the age-old figure of a ship, buffeted by the waves of this world, the bark within which the disciples were struck with fear by the fury of the storm, while the Master slept. In the midst of that fear the disciples called upon Christ, and the forces which had been on the point of oppressing them were overcome. So, in these our times, the successor of Peter instructed his priests that the security of the Church and of its visible head on earth is to be found in the humble and persistent prayer of the faithful.

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[3] Cf. *ibid.*, March 14, 1943.

In his 1944 instruction to the priests,[4] the Holy Father remarked the particular force of the anti-religious propaganda in our own times. Speaking of the commandments of God, the subject assigned to the Lenten preachers that year, he courageously rebuked the exaltation of pagan virtues, favored by the Nazis who then controlled the greater part of Europe.

In this discourse he renewed his attacks on evil shows and other amusements. He observed that the early Christians were rightfully severe on this subject, and said that the people who clamored for a "return to primitive Christianity" should begin by returning to the traditional Christian mentality on and attitude towards bad entertainment. He declared that it was definitely not his intention to favor any system of rigorism. At the same time, however, he stated that, despite the need for mildness with reference to persons, there is a large and irreducible field within which the demands of duty and of reason remain inflexible. The Christian life is actually the following of Christ, with all the implications contained in this following of the crucified Saviour.

The Sovereign Pontiff ordered his priests to insist that God is the only ultimate source of authority within the family or the state. He demanded that they teach and observe the social doctrine of the Church, and that they go among the workingmen to convert those who have been led astray by error. They are to stress the fact that those in authority are bound by the moral law and that the decalogue is the foundation of the moral order, the pledge and hope of salvation today. Above all, they are to teach and work among the poor.

Outstanding in the 1944 discourse was the Holy Father's condemnation of a vicious error about the nature of serious sin against God. Some had taught that there is no mortal sin except where men explicitly desire to offend God and break with Him. The Vicar of Christ characterized this teaching as harmful to Christian truth and sanctity. He reminded his hearers of Our Lord's teaching on the necessity of obeying the commandments.

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[4] Cf. *ibid.*, Feb. 24, 1944.

In his 1945 discourse,[5] concerned primarily with instruction about the sacraments, the Holy Father reproved those followers of an imperfect liturgical movement who maintained that the present-day religious indifference is attributable to an "imperfection" in modern liturgical life. The real cause, His Holiness explained, is the current divorce between religion and life. Through this unfortunate development the faith of many has been weakened. The Holy Father insisted that it was the duty of the pastors and of the preachers assigned for the Lenten sermons to reawaken that faith and to instruct their people so that they may have a better understanding and appreciation of the life of grace and of the sacraments.

The message contains a magnificent teaching about the sacraments in general, and about each one of the sacraments considered individually. The sacraments give and increase the life of grace, and thus strengthen men to overcome the pernicious influences which threaten their lives today. Through the sacraments and through correct instruction about them, we can hope for the renewal of Christian life in the individual and in the social orders. As in his previous discourses, the Holy Father warned against the evil influence of a great deal of contemporary entertainment. He told the missionaries that it was their duty to take care of the erring as well as of the faithful, and remarked that the success of their efforts would depend in great measure upon the activities of the parochial clergy.

The first of the *Hortationes pastorales,* delivered by His Holiness Pope Pius XII to the parish priests and the Lenten preachers of his own city was that of 1940.[6] In this instruction the Holy Father gave an unexcelled statement of the dignity and the duties of priests in parish life. He reminded his hearers that no one in the hierarchy could be as close to the people as the parish priest. He admonished them to be mindful of their function among the people as the ambassadors of Jesus Christ. In his parish, the pastor is the apostle, the father, and the shepherd of his people.

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[5] The audience at which the Holy Father planned to deliver this discourse had to be cancelled. The text was published in *Osservatore Romano* of Feb. 17, 1945.

[6] Cf. *ibid.,* Feb. 7, 1940.

The Holy Father noted the importance of the administrative functions of the pastor, but insisted upon the fact that these are and must be left subordinate to the spiritual duties attached to the pastor's office. The pastor must care for his people and administer the sacraments. He must be mindful of the fact that the *verbum reconciliationis* is in his hands as well as the *ministerium reconciliationis*. It is his duty and privilege to teach the word of God, to teach that wisdom of Christ crucified which is not the wisdom of this world. He must teach the message of Christ so as to bring his people to Christ.

He must, the Holy Father insists, take care of the poor, mindful of the ancient and enduring tradition of the charity of the Roman Church. He must use the services of laymen to fulfil his charitable duties to the poor, and must protect the various charitable organizations.

The instruction of 1946[7] dealt with the direct care of souls in parish life, and particularly with the function of the priest as a preacher. The Vicar of Christ made it clear that it is the duty of the pastor, not only to urge Catholics to take a great part in the life of the Church, but to seek out those who live apart from the Church. He insisted that the priests ought to make contact with these men, many of whom can be brought back to God in the Church.

The priests are to be assiduous in their work of instructing and catechizing. They are not to consider any such instruction as unimportant or beneath the dignity of a preacher. The Holy Father insisted that all priests could be good and effective preachers, if they are on fire with zeal for God and His teaching and if they use the individual talents God has given them. The priest is to preach "Catholic doctrine, revelation with all the truth it contains, with all of its foundations and presuppositions, with all the consequences it implies with reference to man's moral conduct as an individual, in his domestic and social life, in public life, and in political life."

The discourse of 1948[8] continues the line of thought that characterized that of 1946. The Holy Father told the assembled Roman priests that it was their function to imprint the truth of the faith upon the minds of men and to engrave the holy virtues of a Christian life upon their hearts. He insisted, once again, that they should work to overcome ignorance about the faith, ignorance which has been one of the most powerful sources of harm in modern times. They are to teach the catechism themselves, and to make use of the best assistance they can find. They are to know the people entrusted to their care.

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[7] Cf. *ibid.*, March 16, 1946.

[8] Cf. *ibid.*, March 11, 1948.

The great Vicar of Christ commanded his priests to see to it that the homes of their people were kept as fitting dwellings for the disciples of Christ. The crucifix should be in every house. Evil pictures should be destroyed. The people must be admonished to keep the Lord's day holy. They must be taught and urged to pray. Their Christianity must show itself in their political and civic life as well as in their conduct as individuals.

In these eloquent addresses to his priests, the Holy Father has continually stressed the fundamental truths of sacerdotal spirituality. He has insisted, first of all, upon the tremendous dignity and responsibility of priestly contact with individual souls. The Sovereign Pontiff has taken cognizance of the fact that worldly considerations or an imperfect grasp of God's teaching about His Church have sometimes resulted in a tendency to compare the parochial ministry unfavorably with other priestly functions within the society of Our Lord's disciples. The *Hortationes pastorales* manifest Pope Pius XII as the outstanding exponent in Catholic history of that portion of pastoral theology which deals with the value of sacerdotal work in individual parishes.

Providentially, the Vicar of Christ on earth has focussed the attention of the priests of the Eternal City, and of all his priests, upon the fact that the actual battlefield of the Church militant is situated primarily within the confines of the Catholic parishes throughout the world. The army of Christ Our Lord, like the army of any great nation, has headquarters for its Commander-in-Chief and for its various Divisional Commanders. It has also its training camps, in which new leaders are prepared for the cause of Christ. In the last analysis, however, all of these work for victory in a struggle for the souls of men, a battle in which the front-line leaders for Our Lord are those priests who labor for Him in the parishes. These are the men who carry the doctrine and the sacraments of the

Church down to the individual level, the men who work to bring individual souls to Christ and to frustrate the attacks of God's spiritual enemy against the individual men for whom Christ died on Calvary.

In bringing his priests to understand the ineffable importance of the parochial ministry, His Holiness Pope Pius XII insisted that this work could never be accomplished successfully apart from the practice of prayer. He has exhorted the priests to pray incessantly and to prevail upon their people to petition God for the welfare of His Church. He has pointed to the prayer of the priests as the source from which their ministry must derive its strength and as an example to the people, through which the faithful themselves are influenced towards a complete service of Christ.

The Holy Father has shown, moreover, that, especially in these our times, no priest can serve God faithfully in the parochial ministry without devoting a tremendous amount of physical and intellectual labor to his task. He has insisted upon the fact that sacerdotal loyalty to Christ demands an accurate and clear statement of Catholic truth to the people. The Holy Father stressed the need for doctrinal sermons, and stated that it is at once the duty and the privilege of the parish priest to teach the catechism to the youth of his community. Furthermore, he made it perfectly clear that the modern priest is not doing his duty to Our Lord unless he makes it his business to know every family and every individual in his parish. The parish priest is to remember that he must not only strive to serve the Catholics, but that he must do all in his power to bring into the company of Christ all of those who have not as yet been favored with membership in his Church.

In thus describing the position and the responsibility of parish priests, the Sovereign Pontiff effectively counteracted a dangerous error about the theology of Catholic Action. There have been in the past certain Catholics who were under the impression that the recent insistence within the Church on the laity's co-operation with the hierarchy was in some way meant to exclude the parish priest. They seemed to think that the concept of Catholic Action had come to render parish life, under the leadership of the parish priest, outmoded. By his insistence that the parish priest must work effectively and immediately for the spiritual welfare of all those within his parish limits, Pope Pius XII has magnificently reaffirmed the traditional Catholic teaching about the position and the responsibility of the parochial clergy.

One special theme runs through all of the Holy Father's discourses to the parish priests and the Lenten preachers of the Eternal City. Time and again the Vicar of Christ exhorts these men to do their utmost to dispel the ignorance about the true religion so prevalent in our own day. With the gift of understanding he has received from his divine Master, the Vicar of Christ is keenly aware of the fact that now more than ever before an ignorance of God's revealed teaching involves a frightful danger to salvation. In these our times tremendously effective media of communication are continuously employed to delude men into accepting doctrines opposed to the truths of Christian revelation. The men who are not well versed in Christian truth are in serious and perpetual danger of accepting these errors and of ruining their spiritual lives.

Pope Pius XII has authoritatively called attention to the fact that it is the business and the responsibility of the priests in the parochial ministry to defend the cause of Christ against those forces which seek to deprive Him of souls from whose salvation He suffered and died. Through God's power, the *verbum reconciliationis* and the *ministerium reconciliationis* are in their hands. Through accurate and effective instruction, through their salvific contact with every individual and every family confided to their care, they can play a dominant part in the victory of the Church militant.

During the ten years of his pontificate the world has come to recognize Pius XII as one of the greatest among the successors of St. Peter. His tremendous accomplishments in the cause of Christ, brought about in the face of hitherto unparalleled difficulties, mark him as the outstanding leader of our time. He has governed the Church with matchless prudence. He has set forth the Church's divine truth with timeliness and brilliance. Above all, he has shown the majesty and the beauty of a priestly heart, on fire with love for Christ and for souls.

Affection for the Vicar of Christ on earth has always been characteristic of Catholics. Yet the world has come to realize that the faithful of our time have paid a particularly intense tribute of love and loyalty to the great Pontiff who has been the visible head of Our Lord's Church militant for the past ten years. Undoubtedly this special affection for and pride in him can be attributed in some measure to the brilliance with which he has directed the society of Our Lord's disciples during these trying years. Pre-eminently, however, this special affection is recognizable as a response on the part of Christ's people to the pastoral love of Pius, the priest.

Immediately after his election as Christ's Vicar on earth, the Holy Father chose as the guiding motto of his pontificate the words *Opus Justitiae Pax*. His dealings with the various governments throughout the world have exemplified one meaning of this expression. The Sovereign Pontiff has worked to bring about an international peace based upon a willingness on the part of all states to fulfill their obligations to God and His Church, to their subjects, and to each other. This, the only true peace among nations the world will ever know, is definitely the work of justice.

The pontifical motto is, however, patient of still another interpretation. It has a profound meaning manifested most effectively in the Holy Father's discourses to his priests in Rome. As St. Peter's successor in the Primatial See of Christendom, Pope Pius XII has worked and prayed that men may receive in the Church of Jesus Christ that peace which surpasses all human understanding, that peace which the Apostle of the Gentiles classified as one of the fruits of the Holy Ghost. This supernatural tranquillity of order comes on earth as the pledge and the foretaste of the delights of heaven. Its ultimate status is that of the fatherland itself, where it follows upon the glory of the beatific vision in the Church triumphant.

There is one way, and only one, in which this tremendous gift of God can come to men. It results from the supernatural life of sanctifying grace. In laboring and praying with the priests subject to him for the spiritual welfare of his people, in instructing and exhorting his priests in the matter of care for individual souls in the